THE HISTORY OF CHINESE CULTURE

CHOU HSIANG-KUANG, M.A., PH.D.

CENTRAL BOOK DEPOT
ALLAHABAD



H.E. Dr. Rajendra Prasad, President of India and Dr. Chou Hsiang-Kuang photographed in conversation at Rashtrapati Bhavan. New Delhi, on December 28th. 1957.

Dr. Chou Hsiang-Kuang is generally recognized as China's outstanding historian of Chinese philosophy as well as a scholar of Mahayana Buddhism. He is Professor of Chinese at the University of Allahabad. Dr. Chou holds a Ph.D. degree from the University of Delhi, India. He has lectured in both Chinese and Indian Universities. He has to his credit twelve works in Chinese and eight works in English on various subjects in history, philosophy and Buddhism etc. He has participated in many important international conferences, such as Asian Relations Conference held in New Delhi, 1947; World Parliament of Religions held at Rishikesh in 1951; World Symposium on Buddhism's Contributions to Art, Letters and Philosophy held in New Delhi, 1956; All-India Oriental Conference held in Delhi, 1957. Dr. Chou has been invited by the Science Council of Japan to attend the Ninth International Congress for the History of Religions to be held in Tokyo from August 27 to September 5th, 1958.

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(From the Earliest Time to the Twelfth Century A. D.)

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BY THE SAME AUTHOR

A. In English

1, *The History of Chinese Buddhism,*
2. *Political Thought of China,*
3. *Modern History of China,*
4. *Buddhism and the Chan School,*
5. *A Commentary on Formless Gatha,*
6. *T'ai Hsu: His Life and Teachings*

B. In Chinese

1, *General History of India,*
2. *Newly Born India,*
3, *Political Parties in India,*
4, *Studies on Bhagavat-Gita,*
5. *Vedanta Philosophy,*
6. *The Personalities of Indian Independence and their Ideological Background,*
7. *Inscriptions of Asoka,*
8. *Administration of Census Registration of China,*
9. *Letters from a father to his daughter (translation of Pandit Nehru's book).*
10, *The Light of Truth (translation of Swami Dayananda's book*

C. In Hindi

1. *Chin Buddha-Dharma Ka Itihas.*

D. In Bengali

The Three Principles of the people (In Collaboration).

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AUTHOR'S NOTE

Culture and history are inseparable inasmuch as the evolution of history is effected through the intermingling and replacement of cultures. The object of all cultures is to realize co-existence, joint life and collective evolution. The culture of man includes all the creations of man besides the natural things possessed by him: all that is obtained through the mind and wisdom of man which may serve to distinguish him from other living creatures belongs to culture. Thus, generally speaking, culture includes productive technicalities, politics, economics, law, warfare, ethics, science, religion, philosophy, arts, literature and education all put together.

There are four cultures which have exercised important influences on the thoughts of the world: the Confucian culture of China, the Hindu culture of India, the Islamic culture of Western Asia and the Christian culture of European and American areas. Developing in different geographical settings and tracing their beginnings to the past, each of them came in time to stress the fundamental need of the human race which the others also stressed, but not in the same level or degree. To the understanding of the universe that the West has achieved, we can now advantageously add ethical perception and social code won by the Chinese philosophers from earliest time upto the present. In other words, Chinese people were the first to understand the importance of human relations, the first to map out exhaustively the ways of government, through which the World-Nation could be established. The teachings of Indian sages can be summed up in one sentence: "Cultivate sympathy and intellect, in order to attain absolute freedom through wisdom and absolute love through pity." After achieving the freedom and wisdom, they will see their own reality beyond the temporal world.

I firmly believe that if the Chinese and Indian cultures fertilize each other, then the human race will rise to a new level of consciousness that our present world requires. This is why I have revised and collected my old lectures into a book form of two Volumes which I delivered to the I.F.S. Probationers at the Indian Administrative Service Training School, Govt. of India, Delhi in 1953 and 1954 for publication.

Since India's attainment of independence in 1947, there is a desire to know more of China and the Far-east from the nationals of these countries than has been hitherto possible. I under

stand that many of the Indian Universities have introduced a paper on Chinese civilization in the Deptt. of Ancient Indian History and Culture and a paper of modern history of China in the Deptt. of History respectively.

This humble contribution to the history of Chinese culture is offered to the Indian public in the hope that it may prove useful as a text-book in universities and may help in bringing together the people of India with the people of China.

The 5th section of the 3rd chapter entitled "*Victory of Confucianism*", the essential ideas of which I borrowed from a lecture on Confucianism, delivered by Dr. Carsun Chang, at the University of Delhi in the month of December 1949. I am thankful to Dr. Chang in permitting me to do so.

Thanks are also due to Mr. N.K. Mukerji, a veteran journalist for his useful suggestions as well as for taking personal interest in the publication and going through the manuscript.

Lack of Chinese types has compelled the author to omit Chinese scripts in the book, a defect which will be remedied should the book meet with popular demand.

Some of the chapters originally appeared in the *Modern Review*, *United Asia*, the *Hindustan Times* and the *Leader*, I am grateful to their editors for permission to reproduce them here.

April 10th, 47th year of the
Republic of China (1958) Chou Hsiang-Kuang
Allahabad, U.P., India.

CONTENTS

THE HISTORY OF CHINESE CULTURE

CHAPTER I

INTRODUCTION

(1) China and Chinese History

China—"The mother and the motherland," says the poet, "are dearer and greater than heaven." Listen, therefore, a land decorated by nature, and hallowed by hundreds of sages, heroes and poets.

China is known to her inhabitants as **Chung Kuo** or **The Middle Kingdom** and the people as Chinese throughout the western world, except in Russia, where they use the medieval designation in the form **Khitai**. The name officially adopted by the **Republic** is **Chung Hwa Min Kuo**, literary, **Central Flowery Republic**.

At the end of the Sino-Japanese War (1945), the territory of the Republic of China underwent two major changes-the independence of Outer Mongolia through a plebiscite held in accordance with the provisions of the Sino-Soviet Treaty of Friendship and Alliance of August 14th, 1945, and the retrocession of Taiwan (Formosa) and the Penghu Islands (Pescadores), which were ceded to Japan after the first Sino-Japanese War of 1894-95.

The northernmost point of the boundaries of China is at Latitude 53° to 57°N. in the region of the Sayan Moutains, as Tannu Tuva is still considered Chinese territory. The easternmost boundary is at Longitude 135°-4E. at the confluence of the Amur and Ussuri Rivers. Both the southernmost and westernmost borders remain to be defined. The Parmirs in the west constitute a contested area among China, the U. S. S. R., and Afghanistan. The sovereignty of the Tuansha Islands (the Coral Islands) in the south is sought

Note: In Nov, 25, 1949, the Government of the Republic of China withdrew her recognition the Status Quo in Outer Monglia, as the Chinese Government charged Soviet Russia wiŋh. (1) complicity in the open rebelion of Chinese Communists against Government; (2), violation of the 1945 Treaty of Friendship and Alliance by its acts of omission and commission and (3) the divestment of large sections of Chinese territory through the aid it furnished to the Chinese Communists and through its purposful violation of the United Nations Charter and treaty obligations.

by China, Philippines, and Indo-China. The boundary between China and Burma also remains to be demarcated. The size of Chian's territory is estimated at approximately 9,814, 247.05 square kilometers, excluding the exact area measurements of Dairen and Mukden.

Compared with other nations of the world, China is unique for its size and the compactness of its territory. Like the United States and the Soviet Union, China's is a truly continental mass, stretching far and wide and covering a variety of climate zones. It has an area as large as the United States with its territorial possessions and nearly half as large as that of the U. S. S. R. In population, China tops all other nations of the world.

Chinese History—The history of China is remarkable for many reasons. In the first place, it is the history of the oldest nation in the world. Other ancient empires like Babylonia and Assyria, once contemporaries of China, came into existence, reached the zenith of their development, are now only matters of historical record. China is not merely the ancient nation still in existence, but is also fighting with other peace-loving people with the aggressors for justice and righteousness, and for the freedom and liberation of mankind.

A second remarkable feature of Chinese history is that it tells the story of a people who over five thousand years ago reached a high degree of civilization and culture.

A third stricking characteristic is that it is the history of a nation which, up to recent times, has been but little influenced by the rest of the world. The Chinese, for ages, owing largely to their isolated geographical position were not brought into close relation with the people of other Continents. As a consequence of this separation they developed their own peculiar type of civilization and culture, and the spirit of exclusiveness bred a sense of superiority over all outside the **Middle Kingdom** as they call their country. This became ingrained in their natures. In modern times when forced to come into intercourse with the countries of Europe and America, these traits of national character were much in evidence.

(2) The Origin of Chinese Race

The origin of the Chinese Race has been a subject of speculation by various scholars. Some think that the ancestors of the Chinese first lived in the territory south of the Caspian Sea, and migrated eastward somewhere about twenty-third century B.C. Others suppose that their original home was in Babylonia, on the great Euphrates Plain, and that they were an offshoot of the ancient Sumerian civilization. The weight of evidence seems to favour the opinion that they had their beginning in Central Asia, and that they came through the pass between the Tien Shan and Altai mountains estabhished a settlement at modern Shensi in the basin of the Yellow River about the beginning of the third millennium B.C.

The Chinese were not the first inhabitants of the country in which they had settled. After migrating to the valley of the Yellow River, they found aboriginal tribes, already in possession and obtained the territory from them by conquest. According to our Chinese traditional legend, P'an Ku is said to have been the first living being on the world, whoin the course of 18,000 years chiselled out the heavens and the earth. There followed him in succession three sovereigns, called the Lord of Heaven, the Lord of Earth and the Lord of Man. The reign of the Lord Man forms the firist of **Ten Epochs**, a period of time mentioned by Ssu-Ma Chien, a great historian of the second century A. D., quoting a lost book of very ancient sources, but about which very little is recorded except the ruler's name. In the seventh epoch a ruler named Chen Fong taught the people to cover themselves with animal skins and banished their nakedness. The ruler Yu-ch'ao, whose name means the **Nest Possessor**, who made the first dwellings, and the ruler Sui Jen, the Chinese Prometheus, who first produced fire. This discovery is said to have had a great civilizing infiuence, as people began to use fire in preparing their food, which formerly was eaten raw ; and gave up living like the wild beasts of the jungle.

From the historian's point of view these legends possess but little value, yet they are interesting as giving a glimpse into the working of the human mind and show how the early Chinese reasoned about the origin of things.

Chapter II

THE MYTHICAL AND LEGENDERY PERIODS

(1) The Cultural Institutions under the Reigns of Fu Hsi, Shen Nung and Hwang Ti

The date of traditional history begins with Fu Hsi, the first sovereign of China, who reigned from 2,852 to 2,738 B. C. He resided near Kai-feng district of Honan province in northern China. Before Fu Hsi came to rule, the people of China who were making calculations and recording the affairs by the primitive methods of tying knots on strings at different intervals. Fu Hsi is the supposed inventor of some written forms which represented the primal features of the world-Heaven, earth, fire, water, wind, thunder, marsh and mountain. * These are called the **Eight Trigrams**, and were later used as symbols in divination. It was also said in the **Book of Changes** :

"Incidentally when Pao Hsi (Fu Hsi) had come to the rule of all under heaven, looking up, he contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the patterns shown on the earth. He again contemplated the ornamental appearances of birds and beasts, the suitabilities of the soil. Near at hand in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the **Eight Trigrams**, to show fully the attributes of the spirit-like and intelligent things, and to classify the qualities of the myriads of objects." With the improvements and modifications of ages, the **Eight Trigrams** has been handed down to us in the form of the modern Chinese characters.

Fu Hsi is said to have been the first to establish a marriage law: two deerskins were to be presented by the man to his sweetheart as a sign of betrothal. The bad custom of only knowing the mother and ignorance of the father was removed.

Fu Hsi taught the people how to catch animals and fish with nets, hence his name, Fu Hsi, the **Conqueror of animals.** As he also taught his subjects how to rear domestic animals for food, he was also called Pao Hsi, **Butcher of Animals.**

*The Eight Trigrams consisting of an arrangement of single and divided lines in eight groups of three lines each; the Trigram Chen ☳ symbolizes thunder, Sun ☴ wind, kan ☵ water, Li ☲ fire, ken ☶ mountains, and Tui ☱ marshes, Ch'ien ☰ and k'un ☷, of course, symbolizes Heaven and Earth.

Fu Hsi is generally revered among the Chinese as the founder of their history.

Fu Hsi was succeded by Shen Nung, (2737 B. C.) whose name means the **Divine Farmer**. He taught the people the art of tilling the farm, and the use of agricultural implements. We understand that at that time the Chinese was entering into the agricultural age from the nomadic. Market-places were set up during his period, whither the produce of the fields was brought for sale at the noon time. He is also said to have discovered herb medicine : with his own stomach for a laboratory, he tested all kinds of herbs and was poisoned seventy times in a day. He is therefore venerated in China as the father of medicine.

We have mentioned in the previous chapter that the Chinese people were not the first inhabitants of the country in which they settled. Upon migrating to the valley of Yellow River, they found aboriginal tribes, already in possession. The tribe Hun Chou in the north and the Miao south. The descendants of Shen Nung were unable to check the encroachment of the above mentioned savage tribes whose subjugation was left to Yellow Emperor. Hwang Ti first defeated the Miao tribes at Cho Lu, a town in the present Hopeh province ; the leader of the tribe named Chih-yu was killed anong those in the battle. He then conquered the Hun Chou in the north. It is believed to have prepared the way for a permanent Chinese settlement in the **Middle Kingdom**. He is therefore called by our Chinese people as the ancestor of the Chinese Race.

After this conquest of the aborigines, Hwang Ti was placed on the throne and called by the people as the Son of Heaven. He took his title from the colour of the earth believing that he had come into power by its virtue. His kingdom embraced all the territory south of Hsuan Hwa and Pao Ting in Hopeh, east of Su Chow in Kansu, and the north of Yangtze River, while in the east it extend to the sea.

His reign lasted one hundred years (2,697—2598 B. C.), a century of full progress and civilization. I shall give the details as follows :

1. He appointed five ministers to administer the people's affairs, and also instituted two important posts in the centre, the one was called Grand Right Censorial Officer and the other Grand Left Censorial Officer, whose duties were supervising and controlling the administrations of various small states.

2. Under his wise direction, Ts'ang Chi, the Minister of History, invented the six kinds of writing, which were to super-

sede the more complicated method of recording important transactions by means of knotted cords. As the great ancient philosopher Hsun Tze, a contemporary of Mencius, said: "Inventions of the characters were many, but only the unified script of Ts'ang Chi had been handed down."

3. Under his rule, the country divided up into nine divisions and ten thousand districts. This is the beginning of feudal system in China later on.

4. He himself designed the fashions of clothing and made strict rules whereby the different ranks of society might be distinguished by their dress. For example, the imperial robes were black, with yellow trousers, embroidered with pheasants and flowers.

5. He constructed the first for the coinage of golden money, and ordered Li Shou to fix the standard weights and measures.

6. Hwang Ti asked Ta Yao to devise the new method of reckoning time, known as **Chia Tze** or the **Sexagenary Cycle**, which has been handed down to our day and Yung Chen, constructed a **Celestial Globe**.

7. Hwang Ti made enquiries from the ancient physician named Chi Po about medical knowledge and wrote a treatise entitled the **Ney Chin**, or **Inner Cla sic**. It states that the human body is an integral part of the universe, and that it can be protected from disease by adaptation to changes of environment. Ailments must be "cured" before they arise, it prescribes, by leading a regular life with proper diet, work and rest, and by maintaining a clam heart and mind.

8. Queen Lei Tsu, the wife of Hwang Ti, is famous too. According to the legend, one day she was resting under the mulberry trees in the garden of her palace when she heard a rustling in the leaves. Looking up, she saw the silkworms spi nning cocoons. She took one in her hand and found that the silken thread was shining, soft and flexible. "If we could wind it off and weave it into cloth," she thought, "how wonderful it would be." And that, says the story, is how sericulture came to be invented. It is laying the foundation of China's greatest and oldest industry.

Besides the compass was invented in his time, Hwang Ti is also commonly believed to have been the inventor of boats, carts, bows, arrows, and bamboo musical instruments.

We have now come to know that during the period of Hwang Ti's (Yellow Emperor) reign, many of the foundations of modern Chinese culture and civilization were laid.

(2) The Political and Cultural Institutions under the Reigns of T'ang, Yu, Hsia and Shan.

Chinese historians generally regard the accession of Yao as the dawn of uthentic history. Yao and the two succeeding emperors Shun and Yu form a trio immortalized in the writing of Confucious. They are constantly referred to as peerless in wisdom and virtue, and pointed them out as ideal emperors, who despised wordly power and cared only for the people's welfare. In Yao's old age a terrible flood devastated the land. After nine years unsuccessful endeavour to reduce it he sought a successor, and Shun a man of the people, was appointed. Shun exiled his officer Kun who had failed to stay the flood and was put to death. Strange as it may seem, Yu, the son of the man who had just failed, was recommended to the throne by Shun. Yu succeeded in draining the land, and extravagant traditions have added to his exploits. The flood was probably caused by **China's Sorrow**, the Yellow River. Cultural achievements during the reigns of Yao and Shun were rich.

1. At the time of Yao and Shun the primitive partriarchal system of government had developed into the monarchical. There were nine ministers directly responsible to the court. Those nine ministers were as follows :

1. **Pai Kuei** or General Regulator of Administration,
2. **Hou Che** or Minister of Agriculture,
3. **Ssu To** or Minister of Education,
4. **Ssu Khon** or Minister of Labour (on the mountains and streams of the flood area),
5. **Ssu** or Minister of Justice,
6. **K'ung Kung** or Minister of Wo:ks,
7. **Yu** or Minister of Hills and Marshes,
8. **Chieh Tsung** or Minister of Rites and Ceremonies,
9. **Tien Yao** or Minister of Music,
10. **Nei Yen** or Communicator of Words.

They had to report a strict account of their administration every third year to the emperors for information and inspection.

The empire was divided into 12 states. There will be a prince for each state, in whom all executive and judicial powers were vested. Each state prince should report in person to the royal court every year.

2. At Yao's age, two Astronomers named Hsi and Ho, were appointed to rectify the calender by the insertion of inter-

calary months so that the four seasons should recur at the proper times. It was also their duty to study carefully the heavenly movements, and give due notice of the approach of an eclipse.

He separately commanded the second brother Hsi to reside at Yu-e, and the third brother Hsi at Nan Chiao, the second brother Ho in the west and the third brother Ho in the nothern region to observe the movements of the four seasons. The results was fixed that a round year will consist three hundred, sixty, and six days. By means of an intercalary month. Later on, the emperor Shun examined the gem-adorned turning sphere, and the gem transverse tube that he might the seven Directors. The invnetion of Chinese calendar was very much advanced at this period.

3. At Yao and Shun's reign, all land of the country was held as a gift from the emperor, and a portion of its produce was required by him as taxes. According to the **Book of History** eidted by Confucius, there was a five-fold division of territory, which may be roughly described as follows :

The Capital was fixed at the centre of five concentrice squares of different sizes, enclosed one within another. The land in closest proximity to the capital was the **Royal Domain**. It extended to all directions for five hundred Li (equavelent to one hundred sixty-six English miles). On this land, those living nearest to the capital paid the heaviest, and those at the far distance, the lightest taxes. Next to this was the land known as the **Region of the Nobles' Tenure**, which consisted of lands allotted to the High officers, the Barons and the Princes of the Kingdom. This also extend to all directions five hundred Li. Outside of this was the land known as the **Region of Tranquil Tenure**, extending five hundred Li to all directions, three hundred Li being set apart for the encouragement of literary instruction, and two hundred for the warriors who were to defend the country from the encroachments of external enemies. Outside of this was the land allotted to foreigners, that is, tribes that had submitted to China called the **Domain of Restraint**. To this terriroty convicts were transported. Lastly, there was the territory known as the **Wild Domain** occupied by unsubdued tribes and banished felons.

4. In the accounts given us of the worship in the days of Yao and Shun, we have a picture of the primitive worship of the Chinese. When Shun placed on the throne, he offered animal sacrifices to **Shang Ti** or God (the Emperor on high), to the six Objects of Honor, to the mountains and rivers, and to the host of spirits.

5. The so-called five corporal punishments are said to have been enacted during the reign of Emperor Yao. These five punishments are namely : 1. Mo or the punishment of branding the words on the face ; 2. Pi or the punishment of cutting off the nose ; 3. Fei or the punishment of cutting off the leg ; 4. Kon or the punishment of castration and 5. Ta Pi or the punishment of death.

During the reign of the emperor Shun who gave delineations of the statutory punishments, enacting banishment as mitigation of the five great inflictions ; with the whip to be employed in the magistrates' courts, the stick to be employed in institutions, and money to be received for redeemable crimes. Inadvertent offences and those which might be caused by misfortune were pardoned.

6. When Yao ascended to the throne, he was able to make the able and virtuous distinguished, and thence proceeded to the love of the nine classes of his kindred who all became harmonius. He also regulated and polished the people of his domain who all became brightly intelligent. Finally, he united and harmonized the myriad states of the empire, aud **Lee**, the black haired people were transformed. This was the beginning of tho policy of family politics.

7. The educational system of China should be traced to the date of Emperor Shun's rule. He established the **Shang Hsiang** or the university at the capital and **Hsi Hsiang** or the schools in the villages. He also appointed Ch'i as **Ssu Tu** or the minister of education, whose duties were preaching the **Five Principles** to the people. These principles are : probity between the soverign and his ministers ; affection between parents and children ; proper division between the functions of husband and wife ; proper order between the old and young; and fidelity between friends. Besides the subjects of music and rites were also tanght.

8. The **Book of History** states that the Son of Heaven is the parent of the people and rules over the empire. The emperor as Son of Heaven and as parent of the people forms the connecting link 'between what is above and below'. The whole universe is but one large family. This thought is simple, but embodies a very high political ideal-democracy. If Heaven's will is manifested in the desires of the people, then the emperor should consider his conduct towards the people as the expression of his sense of responsibility to Heaven. This is the case with the exemplary rulers of Yao and Shun. On the death of the Emperor Yao, however, in preference to Tan Chu his son, Shun was called to the throne ; and the satisfaction which

his reign afforded was in great measure due to his judicious choice of ministers, parti- cularly of Yu as the premier. After having ruled thrity-three years,he nominated this distiguished person as his as sociateand successor, who, on the death of Shun, was accordingly called to the throne by the voice and concurrence of the nation.

During the reigns of Yao and Shun, the Chinese were also in possession of a written language, fully adquate to the most varied expression of human thought, and indeed almost identical with their present script, allowing, among other things, for certain modifications of form brought about by the substitution of paper and a sheephair brush for the bamboo tablet and stylus of old. The Chinese literature therefore was developed, at this time. For examples, the **Song of Felicitous Clouds** and the **Song of the Old Farmer**, are the facts for the Development of ancient rhymed ballads of China. The following are the above said two songs :—

The Song of Felicitous

How bright are ye, felicitous clouds,
In what order are ye gethered together.
The brightness of the sun and moon
is repeated from morn to morn.

The Song of an old Farmer

Work, work,—from the rising sun,
Till sunset comes and the day is done,
We dig wells and drink,
We till our fields and eat ;
So what care I for the king's powers that be ?

After the death of Shun, the great Yu succeeded to the throne. He removed his capital to An-yi, in modern shansi province, and adopted the name of his former state, Hsia, as the name of the dynasty he now founded. The empire had been given to him as a fief for his services in bringing under control the flood of the Yellow River. In reference to his achievements it was said in the **Tso Chuan** or the **Commentary on the Annals of Spring and Autumn**, "How grand was the achievement of Yu, how far-reaching his glorious energy. But for you we should all have been fishes." The following is his own account (Legge's translation of Shoo King) :—

"The inundating waters seemed to assail the heavens, and in their vast extent embraced the mountains and overtopped the hills, so that people were bewidered and overwhelmed. I mounted my four conveyances (carts, boats, sledges, and spiked shoes), and all along the hills hewed down the woods,

at the same time, along with Yi, showing the multitudes how to get flesh to eat. I opened passages for the streams throughout the nine provinces, and conducted them to the sea. I deepened the channels and canals, and conducted them to the streams— at the same time, along with Chi, sowing grain, and showing the multitudes how to produce the food of toil in addition to flesh meat. I urged them further to exchange what they had for what they had not, and to dispose of their accumulated stores. In this way all the people got grain to eat, and all the states began to come under good rule."

After the flood was over, the great Yu divided the country into nine provinces, appointed governors to them, and made certain demands of tribute from them. These provinces are : the Chi, of which the capital located, the yen, the Ching, the Yang, the Tsin, the Yu, the Liang, and the Yung. The boundaries of the country had also been extended to the south, as far as the bank of Yangtze River. Politically and culturally, was richer in achievements than the precedent two dynasties.

1. The organization of central administration in the Hsia dynasty, there were "Three Lords", nine leaders of imperial hosts, twenty-seven great officers and eighty-one warriors.

The noble ranks divided into five classes, namely 1, Dukes, Marquises, 3. Counts, 4, Viscounts, 5, Barons, the extent of their fiefs varying in proportion to their title. The domain proper of the Son of Heaven measures one thousand Li in length and in breadth. One hundred Li are the measnre of the domain of a duke or Marquise, seventy Li that of the fief of Count, and fifty Li that of the fief of a Viscount of Baron.

2. At the time of Hsia, the university was called **Tung Hsu** and the school **Hsi Hsu**. These schools located in the villages called **Hsiao**.

3. In the 4th year of the great Yu's rule, he cast nine metal tripods and engraved descriptions on each of them. These emblems of royalty, as the tripods have been regarded, were then placed in the ancestral temple of Yu.

4. The discovery of intoxicating spirits has been traced to I-ti, the brisks to Wu-chao, the earthem ware to Kun-wu, the plough to Su-chun and the baling ladle to Kung Liu. Due to above said discoveries the communications, trades, industries, agriculture were very much developed during the Emperor Yu's reign.

5. The great Yu assembled the princes of the empire at T'oo Shan (present Fengyang district of Anhui province), they amounted ten thousand, with presents of jade and precious silks. He again assembled the princes of the empire at Hui

Chi (present Ninpo of Chekiang province), Fong Feng Ssu who came later and was executed by the order of Yu. Thence the political power centred at the hand of ruler.

6. The Emperor Yu marked out the nine provinces, followed the course of the hills, and deepened the rivers, defined the imposts on the land, and the articles of tribute. Mencius observes that the sovereign of the Hsia dynasty enacted the 50 Mow allo tment, and the payment of a proportion of the produce. It is what we called the System of Tribute in the Hsia dynasty.

7. The Emperor Yu, establishing the virtuous, gave them surnames after their places of birth, meaning that such and such a virtuous man was born in such a place, and therefore the name of that place was given to him as a surname to distinguish him.

8. The system of divination by means of consulting the markings on the back of the tortoise and thus determing the will of heaven was laid down at this time.

From the date of foundation of the Hsia dynasty the throne of the empire was transmitted from father to son, and there were no more abdications in favour of vituous sages. Of the sixteen rulers of this dynasty after the great Yu there is little to be said : a few of them ruled wisely, others were profligate, and the infamy of the last of them, Chieh, is proverbial. He therefore was displaced by T'ang, (1766 B.C.) the founder of the Shang dynasty.

When T'ang ascended the throne, he established his capital at Po, the present eastern part of Honan province. In fact, his revolution was the first successful one recorded in Chinese history. This dynasty later slowly declined, and its last ruler, Chou Hsin (1,154-1,123 B.C.), whose wild profligacy and incredible cruelties stirred the Duke of Chou to arouse the barons. In a sanguinary battle the tyrant was defeated.

We know something of the culture of this dynasty, and this is evidence that it had risen to a high degree of social development. The following are the facts :—

1. The organization of central administration, there were two prime ministers and five ministers called a. **Ssu T'oo** or the Minister of Education and Culture ; b. **Ssu Ma** or the Minister of Army ; c. **Ssu Khon** or the Minister of Works, d. **Ssu Shih** or the Minister of Personnel, and e. **Ssu Ko** ro the Minister of Justice. There were six Boards, namely, land distribution, foresty, agriculture, water conservancy, mines and animals.

2. During the Shang dynaty, land was alloted on the following plan. Nine squares of equal size, each containing 70 MOW (about 11 acres) were apportioned to eight families ;

each family was entitled to cultivate a square, and the ninth and central square was cultivated by all in common and' its produce paid as a tax to the ruler. The Chinese word representing this system is ‡‡, meaning a **well**, and if enclosed on the four sides (thus )will furnish a diagram of the allotment.

3. The university was called **Yu Hsueh** or the Right Centre of Learning, and the school called **Tso Hsueh** or the Left Centre of Learning, where the Six Disciplines were taught. There was also an institution at every province called **Hsu**.

4. The agricultural life had for a long time settled the Shang people in fixed abodes and in social groups. The building of houses, the spinning and weaving of silk and flax, the making of clothing, the fashioning of implements of agriculture, of the chase, and of war, the working of various metals all were developed.

5. There six poems appeared in the **Book of Poetry**, edited by Confucius, attributed to the Shang dynasty, and are therefore the most ancient literature remains of the nation. One of them, called **Hsuan Niao**, (the Mystic Swallow), ascribes the founding of the Empire to divine ordinance; the following is the opening lines :

> Heaven sent the Mystic Swallow down to earth,
> From Whom sprang the ancestor of Shang,
> Who choose his dwelling in the land of Yin (Shang),
> By Heaven's will, his grandson, glorious T'ang,
> Assigned each State its formal boundary......

6. The Chinese music began to make conspicuous progress in this dynasty. The musical finds of this period so far unearthed included sonorous stones, drums, bells with clapper and Hsuan, a kind of ocarina. Professional musicians probably made their appearance in this time.

7. The family has always been the unit of society among Chinese, and the interests of the individual have always been subordinate to those of the family. The members of the same family lived in one hamlet, and the rami fications of the family composed the clan. So our Chinese proverb says, "within the four seas, all are brothers".

Perhaps the height of the civilization, is best indicated by the luxury of the court of the last emperor, the profligate Chou Hsin, whose magnificent palaces are reported as the storehouses of immense riches.

(3) The Culture and Society of Ancient China

Views on the history of Chinese culture have radically changed in recent years, until about twenty-five years ago, our knowledge of the ancient period of China depended entirely on Chinese document of much later date; now we are able to rely on many excavations which enable us to supplement our knowledge of the written sources. It is not our desire to show that Chinese history in the most glorious period of her culture and civilization is the oldest in the world. It is only to indicate how China became what she is, and to note the paths pursued by the Chinese in human thought and action.

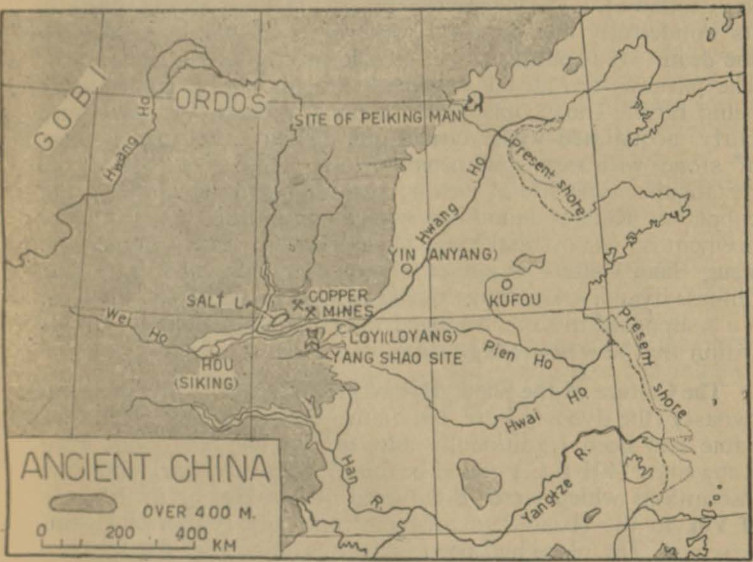
The Peking Man—Man made his appearance in Asia at a time when human remains in other parts of the world were very rare and disputed. He appeared as the so-called Sinanthropus Pekingsis, the **Peking Man**, whose bones were found by Mr. Davidson Black, an English Palaeonologist and Prof. Pei Wen-chung of Fu-Jen University, at Chou Kou Tien of Fong Shan district, about 15 miles southwest of Peiping on December 2nd, 1929. It is learnt that the **Peking Man** lived about 500,000 years ago.

The excavations carried out for a period of eight years from 1929 to 1937, at Chou Kou Tien yielded fossils of **Peking Man** belonging to some forty different individuals, together with more than 100,000 stone implements and various kinds of artefacts. Signs were also found to prove that the **Peking Man's** endocranial capacity was as great as 964'4 c.c., only a little less than the 1,000 c.c. which is the lowest capacity of modern man and had articulate speech. Moreover under the special medical study of the cranium went on to the teeth and jaws. It had been noticed that the **Peking Man** had a direct kinship with modern Mongolian races, to which the modern Chinese belong.

The **Peking Man** belong to a very first stage of anthropologial development, that is, the **Stage of the Ape-man**. They lived in a period which was little earlier than the period of **Java Man** or Pithecanthropus. Though not entirely free from many primitive traits they had already acquired an erect posture and the ability to make very simple stone implements and also of the art of making fire.

We have no information yet of the length of time the **Peking Man** may have inhabited in the Far East. The first traces attribute that he lived a million years ago, much older than the **Java Man**; their standards of workmanship much advanced than

that of the **Java Man.** However we may say that China is the original home of human race.



The Culture of Stone Age—Finds at the Ordos site of Ninhsia province in North-western China belong to the period of **Old-Stone Age**, though they reflect a form of society more highly developed than that of **Peking Man**. In one of the sites, together with many stone implements, excavators found bits of charcoal apparently from the camp fires of some very ancient people, and interesting remains of their fantastic meals-bits of bone of the Mongolian desert ass, rhinoceros, hyaena, antelope, cows, and buffaloes, as well as bits of egg-shell of the now extinct giant ostrich. In the Wanchaun district of Chahar province have also been discovered some stone-made swords and many stone implements. We therefore come to know of human habitation in the north part of China.

During the **New Stone Age**, many sites have been discovered from Liaonin, Honan, Shansi and Kansu provinces, and the culture they reveal is often called the **Yang Shao Culture**, Yang Shao being the name of a village of Mienchih district of the Honan province, where pottery fragments were first found in 1921 by a band of excavators from the Peking Geological Survey. Other investigations of the New Stone Age, especially

at the Sha Kuo T'un of Chinsi district of the Liaoning province, the Hsiyin village of Hsia district in the Shansi province and Chi Chia Ping village of Nintien district of the Kansu province, soon followed. The characteristic of the **Yang Shao Culture** is its wonderfully fine pottery, evidently used mainly as gifts to the dead. It is painted in three colours, white, red, and black. The patterns are all conventional, designs copied from nature being rare. The people lived in open villages, for they were fairly acquainted with agriculture. Their implements were of stone with rare specimens of bone. The axes were of the rectangular type. Metal was as yet unknown, (the bronze and copper at Kansu came from sites which indicate a slight advancement on the original **Yang Shao Culture**). The date for the **Yang Shao Culture** was given as not late than 2,000 B. C. The Chinese dyansty, known as the Hsia and to which the Emperor Yu is supposed to have belonged, is commonly thought to fall within this **New Stone Age** time.

The Culture of the Shang Dynasty—The Culture of the Shang dynasty (the dynasty bore two names Shang and Yin, the latter name had been traditionally adopted by the 19th King, P'an Keng since 1401 B.C.) could be found from the shell and bone inscriptions which were discovered at **Yin Hsu** or the **Mounds of Yin**, in the Hsiao Tun village of An-yang district of Honan province. The place had been known as an ancient site for centuries, at least as early as the 2nd century A. D., and in the Sung dynasty it was reputed as a spot where ancient bronzes were found ; but in the absence of sicentific excavation scholars were unable to assert that the finds from **Yin Hsu** were really the relics of the Yin dynasty. Towards the end of 19th century a great number of inscribed bones and some pieces of inscribed tortoise shell began to appear in the markets, and attracted the attention of Chinese scholars. The inscriptions were deciphered and commented upon by the classical Chinese scholar the late Lo Chen-yu. He Wrote a book called **Illustrations and Explanation of Ancient Implements from Yin Hsu** ; and later he also published the **Report on Excavation at An-yang**, thus bringing this intensely interesting discovery to the notice of the Chinese reading public. After the establishment of National Government in 1927, the Academia Sinica, then organized excavations, and private collectors were prohibited from taking their pick. The expedition to excavate **Yin hsu** led by Professors Li Chi and Tung Tso-pin who carried out the works then and in subsequent years up to the 2nd Sino-Japanese War which broke out in 1937. They have collected thousand pieces of inscribed shell and bone, and acquired great many more from the local people. From these bones twenty-five of the traditional names of the Shang emperors have been recovered. This is a clear proof that the

Shang dynasty had a real and historical existence, between 1766-1122 B. C. Judging from these pieces of shell and bone which record of questions put before the "oracle" and the oracular answers were delivered. It shows that the Shang people practised divination by the tortoise on every possible occasion. The more interesting thing is the inscriptions on the oracle bones, though written in a very archaic type of character are none the less written in Chinese characters, and not in an unkn!own script. This therefore proved that the Shang culture was a characteristically Chinese culture, and telling us the occupations and beliefs of the Chinese people in the middle of the second millennium before Christ. As a great number of bronoze articles have been founded from the **Yin Hsu**, and Chinese scholars are confident they were given their form by casting. For the example, the barb of an arrow, on being analysed was found to be composed of copper, tin, iron and silver. This proved the Shang's were a **Bronze Age People** with an advanced technique. We may come to the conolusion that the discoveries of **Yin Hsu** has enhanced, the glory and antiquity of Chinese history.

Chapter III

THE AGE OF FEUDALISM

(1) The Literature and Institutions in the Age of the Duke of Chou

The Chou Dynasty, lasted 868 years from 1122 to 255 B. C., the longest in annals of the country. This dynasty was to the Empire, what Greece was to the Europe ; for most of the customs, laws, and institutions which we see today have been handed down from this period. Confucius has said : "Chou had advantages of surveying the two preceding dynasties. How replete is its culture. I follow Chou." (see **Lun Yu**). In his mind the Chou literature and institutions could serve to "transmit the spirit of the Sages of the past, and open the way to scholars to come." The rise and development of philosophies during this period have also rendered the name of Chou particularly memorable. For example, Confucius, Lao-tze and other philosophers founded their schools. It is the renowned classical period.

Wu Wang, after defeating the last king of Shang, founded a new dynesty, called the Chou, from the name of the State over which he had formerly ruled in the present Shensi province. His title **Wu Wang** means the Warrior King. The young brother of Wu Wang was also his able minister. To him was given the State of Lu, present Shangtung province, where later Confucius was born ; but he is known throughout history as the Duke of Chou. His wisdom and magnanimity made him the ideal man of Confucius. As he was not only a statesman and lawyer but also a philosopher. He wrote the **Rites of Chou** which is a monument to his greatness. Confucius, as we know from the **Lun Yu**, strove his entire life to perpetuate the achievements of the Duke of Chou. The following are the important achievements of the Chou dynasty :—

The Division of the Country—The feudal system was already existed during the Hsia and Shang dynasties, but the Duke of Chou perfected it by the introduction of five ranks of nobility, which are **Kun** or Duke ; **Hou** or Marquis ; **Po** or Earl ; **Tze** of Viscount and **Nan** or Baron. A Duke or Marquis was alloted territory of a hundred square Li (each Li is equal to about a a third of English mile), an Earl seventy square Li, and a Viscount or Baron fifty square Li. These were classified as the

first, second, and third class states respectively. States, whose territory less than fifty square Li had no direct deputation at the court of the emperor and were obliged to offer their tribute through a neighbouring first-class state. There were nine **Chow** or dividions in the country each one thousand square Li. With exception of one division in the centre reserved as the domain of the emperor, each division consisting of thirty first class, sixty second-class, and one hundred-twenty third-class states or a total of two hundred and ten states. The domain of the emperor was divided among the executive officers of his court and included nine first-class, twenty-one second-class and sixty-three third-class states or total ninety-three states. At the beginning of the Chou dynasty, the total of feudal states was one thousand seven hundred and three. Outside of the domain of the emperor, the country states were made into groups, and officials were appointed to inspect their administration. The inspector of five states was called a **Chang** or the **Head**, of ten states a **Shuai** or **Marshal**, of thirty states a **Chin** or the **Chief**, and of two hundred and ten states a **Po** or the **Duke**. All these officials were subject to the supervision of two ministers who lived at Court, the one was the Duke of Chou and the other Duke of Shao, the former controlled those territories in the east of the capital and the latter those of the west of the capital. Those two ministers at the court acted as the Emperor's advisers, and accompanied him on his tours of inspection. Whatever may be the opinion of such a feudal system by the people but the Chou dynasty reaped great benefit from "the wall of feudal states surround the House of the King, built by the Duke of Chou".

The Central Government Organizations—The Emperor, in instituting his officials, has his **San Kun** namely **T'ai Ssu** or the **Grand Tutor** ; **T'ai Fu** or the **Grand Instructor**, and **T'ai Pao** or the **Grand Guardian**, with an assistant under each. Their offices were purely didactic. The administration of the central government was entrusted to the ministers of the following six ministries :—

1. The **Heavenly Minister** whose duties dealt with states, financial and personal affairs.
2. The **Earthly Minister** whose duties dealt with education local government and rites.
3. The **Spring Minister** whose duties dealt with religion and sacrifices.
4. The **Summer Minister** whose duties dealt with military affairs.

5. The **Autumn Minister** whose duties dealt with criminal cases.

6. The **Winter Minister** whose duties dealt with general administration and welfare affairs.

Each minister had a groups of sixty subordinate officers under him. The total number of executive officers, therefore, was three hundred and sixty, corresponding to the number of heavenly bodies.

The System of Dignities and Emoluments—The system of dignities and emoluments of the Chou dynasty was not known to us exactly, for the feudal lords disliking their injuriousness to themselves, have all done away with the records of them. But according to the **Book of Mencius**, we still have the general idea of it.

The Emperor constituted one dignity ; the Duke one ; the Marquis one, the Earl one, and the Viscount and Baron each one of equal rank : a total of five ranks. Again the **Chun** or ruler of the state constituted one dignity, the **Ch'ing** or the Chief Executive Officer one, **Ta Fu** or the Grand Officer one, **Shih** or scholar of the first class one ; those of the middles class one, and those of the lowest class one a total of six ranks.

To the emperor there was allotted a territory of a thousand square Li. A Duke or Marquis was allotted territory of a hundred square Li, an Earl seventy square Li, and a Viscount or Baron fifty square Li, which I have already mentioned. The ministers of the court received territory equal to that of a Marquis, a great officer as much as an Earl, and a scholar of the first class as much as a Viscount.

In a big state, where the territory was a hundred Square Li, the ruler had ten times as much income as his ministrs; a minister four times as a great officer, a great officer as much as a scholar of the first class, a scholar of the first class twice as much as one of the middle, a scholar of the middle class twice as much as one of the lowest, the scholar of the lowest class, and such of the common people as were employed about the government offices, had the same emolument : as much namely, as they could have made by tilling the fields.

In a state of the next order, where the territory was seventy square Li, the ruler had ten time as much revenue as his ministers, a minister three times as much as a great officer, a great officer twice as much as a scholar of the first class ; a scholar of the first class twice as much as one of the middle, a scholar of the middle class twice as much as one of the lowest, the scholar

of the lowest class, and such of the common people as were employed about the government offices, had the same emolument; as much, namely, as was equal to what they have made by tilling the fields.

In a small state, where the territory was fifty square Li, the ruler had ten times as much as his minister, a minister twice as much as a great officer, a great officer twice as much as a scholar of the highest class, a scholar of the highest class tiwce as much as a scholar of the middle class, a scholar of the middle class twice as much as one of the lowest and scholar of the lowest class, and such of the common people as were employed in the government offices, had the same emolument as much, namely, as was equal to what they would have made by tilling the fields.

As to those who tilled the fields, each farmer received one hundred Mow (Three Mow are roughly equavalent to one English Acre). When these Mows were manured, the best farmer of the highest class supported nine individuals, and those ranking next to them supported eight. The best farmer of the second class supported seven individuals, and those ranking next to them supported six; while farmer of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.

Land Tenure—The system of land tenure under the Chou dynasty was also **Well Field System**. The land was allotted to the people according to the following plan. A square Li covers nine squares of land, and these nine squares contain nine hundred Mow. The central aquare is the **Kung Tien** or **Public Field**, and eight families, each having its private hundred Mow, cultivate this public field in common. And not till public work is finished, may they presume to attend their private affairs. When a man reached 25 years of age, will have their one hundred mow of land and the supernumerary males (whose age below twenty) have twenty five Mow, and will have one hund Mow in addition when they reached twenty-five. All private fields will return to the government when their age reached sixty years old.

The System of Taxation—The system of taxation under the Chou dynasty was called **Chieh Method** which means a combination system of that of Hsia and Shang dynasty. Because the system of taxation of the Hsia dynasty was known as the **Tribute System**. Each abled-bodied man received fifty Mow of land from the government and was to pay to it as tax the

produce of five Mow. The Shang dynasty substituted for this system what was known as the **Aid System**. This system required all land that could be cultivated to be divided into lots of 630 Mow each, which was subdivided into squares of seventy Mow each, and allotted to eight families on condition that they were to cultivate the square in the centre of the lot in common, and give the produce to the government as tax. The system adopted by the Chou dynasty was a combination of the above said two, the **Tribute System** for the cities and towns and the **Aid System** for the villages. The people were also taxed by labour, the length of time during which a man had to work for the government varying according to the condition of the crop of each year. The produce of hills and rivers was also taxed and people had to tribute a certain amount of cloth to the government for the official use.

Military Service—Under the Chou dynasty the people had to serve in the army for a certain period and the burden of military equipment rested on the farmers. The system of military service according to the following plan. In a square Li called **Chin** which consisting of eight families, four **Chin** made a **Yi**, four **Yi** as a **Chiu**, and four **Chiu** as a **Tien** of 512 families, was required to furnish four horses, one chariot, twelve cows, three charioteers, seventy-two foot soldiers and twenty-five other men. The great officer who had territory upto 6,400 **Chin**, was required to furnish four hundred horses and one hundred chariots. The Dukes and Marquis had territory about 64,000 **Chin** required to offer four thousand horses and one thousand chariots. The Emperor's domain was composed of 6,40,000 **Chin**, hence its military strength was estimated at 40,000 horses and 10,000 chariots. The standing army of the country was made up of six army corps, each of 12,500 officers and men ; that of a first class feudal state of three ; that of a second-class state of two ; and that of a third-class state of one. The people aged between 20 to 60, had to serve in the army of a short period of one year, Roughly speaking that people may join the army once or at most twice through their whole life. The diagrams (in the next page) are showing the organizations of army in the Chou dynasty.

The ideal solider was supposed to be skilled in arms, possssed of the virtue of loyalty, willing to regard honour above safety and duty above life, and always undaunted by adversity, even if this meant going so far as to oppose overwhelming fate with his mere body. Such was the tragic and magnificent spirit—a spirit on which hung the life or death of nations—which was possesses by the ancient soliders, although the object of their loyalty was most often a single state or person.

ARMY CORPS
(Five Divisions)

Division (Five Regiment)	Division (5. R)	Division (5. R.)	Division (5. R.)	Division (5. R.)	12,500 man, commanded by a Middle Grand Officer.
Regiment (Five Troop)	Regiment (5. T.)	Regiment (5. T.)	Regiment (5. T.)	Regiment (5. T.)	2,500 men, commanded by a Lowest Grand Officer.
Troop (Four Liang)	Troop (4. L.)	Troop (4. L.)	Troop (4. L.)	Troop (4. L.)	500 men, commanded by a scholar of first class.
Liang (Five Wu)	Liang (Five Wu)	Liang (Five Wu)	Liang (Five Wu)	Liang (Five Wu)	100 men commanded by a scholar of middle class.
Wu (Five Men)	Wu (Five Men)	Wu (Five Men)	Wu (Five Men)	Wu (Five Men)	25 men, commanded by a scholar of lowest class.

Emperor	Six Army Corps	75,000 men
Large States (Duke and Marquis)	Three Army Corps	37,500 Men
Middle States (Earl)	Two Army Corps	25,000 Men
Small States (Viscount and Baron)	One Army Corps	12,500 Men.
Wu (five men)	The Head is being appointed by a rank of a scholar of lowest class,	15,000 Head in the Six Army Corps
Liang (25 men)	The Head of Liang is called Ssu-Ma, filled up by a rank of a scholar of middle class.	3,000 Ssu-Ma in the Six Army Corps.
Troop (100 men)	The Head is filled up by a rank of a scholar of first class.	750 Head in the Six Army Corps.
Regiment (500 men)	The Regiment Commander filled up by a rank of Lowest Grand Officer.	150 commanders in the Six Army Corps.
Division (2,500 men)	The Division Commander filled up by a rank of Middle Grand Officer.	30 commanders in the Six Army Corps.
Army Corps (12,500 men)	The Army Corps Commander filled up by a rank of General,	Six Generals in the Six Army Corps.

The ideal soldier was supposed to be skilled in arms, possessed of the virtue of loyalty, willing to regard honour above safety and duty above life, and always undaunted by adversity, even if this meant going so far as to oppose overwhelming fate with his mere body. Such was the tragic and magnificent spirit—a spirit on which hung the life or death of nations—which was possesses by the ancient soldiers, although the object of their loyalty was most often a single state or person.

Educational System—The educational system of the Chou dynasty was very good and perfect. There was a **Shu** or primary school for every 25 families of each village ; **Hsiang** or Middle school for every 500 families of each locality; and a **Hsu** or Academy for 2,500 families of each district. The colleges which located in the capital of a large states ruled by Dukes or Marquis were called **P'an Koun** and the Imperial University in the capital of the Empire was called **Pi Yung**. A boy was considered of school age when he reached his eighth year. The subject for the students is described in the **Book of Rites**. It consisted in the Six Virtues-wisdom, benevolence, goodness, righteousness, loyalty, harmony-the Six Priaseworthy Actions-honouring one's parents, being friendly with one's brothers, being neighbourly, maintaining cordial relationships with relatives by marriage, being trustful, and being sysmpathetic-and the Six Arts-ritual, music, archery, charioteering, literature, and mathematics. A liberal education included five kinds of ritual, five kinds of archery, five ways of directing a chariot, six kinds of literary writing, and nine operations of mathematics. Music was stressed as having an influence in modelling the character. The musical instruments were the drum, the bell, the lute, and the Pandean pipes ; dancing was with the shield, lance, plume, and flute.

The **Book of Rites** gives in detail the model careers of a boy and a girl :—

> "At six years, they were taught the numbers and the names of the cardinal points ; at the age of seven, boys and girls did not occupy the same mat nor eat together; at eight, when going out or coming in at a gate or door, and going to their mats to eat and drink, they were required to follow their elders-the teaching of yielding to others was not begun ; at nine, they were taught how to number the days.
>
> "At ten, (the boy) went to a master outside, and stayed with him (even) over the night. He learned the (different classes of) characters and calculation; he did not wear his jacket or trousers of silk; in his manners he followed his early lessons; morning and even learned the behaviour of a youth ; he would ask to be exercised in (reading) the tablets, and in the forms of polite conversation.
>
> "At thirteen, he learned music, and to repeat the odes, and to dance the **Shao of the Duke of Kao**. When a full-grown lad, he danced the **Hsiang of the Duke of Wu**. He learned archery and chariot-driving.

At twenty, he was capped, and first learned the different classes of ceremonies, and might wearful and silk. He danced the **Ta Hsian of Yu**, and attended sedulously to fillial and freaternal duties. He might become very learned, but he did not teach others ; (his object being still) to receive and not to give out.

> "A girl at the age of ten ceased to go out (from women's apartment). Her governess taught her (the arts of) pleasing speech and manners, to be docile and obedinet, to handle the hempen fibres, to deal with the cocoons, to weave silks and garments, to watch the sacrifices, to supply the liquors and sauces, to fill the various stands and dishes with pickless and brine, and to assist in setting forth the appurtenances for the ceremonies.

> "At fifteen, she assumed the hairpin ; at twenty she was married, or, if there were occasion (for the delay), at twenty-three. If there were the betrothal rites she became a wife; and if she went without these, a concubine.

Religion—The supernatural world of the Chou people is known to us in more detail than the previous dynasties. Apart from the ancestors of the various families, there were the Gods of the sun, moon, and stars, who controlled the seasonableness of snow, frost, wind, and rain. There were also gods of mountains and streams, who managed flood, drought, and plagues. But the most important ones on whom people's lives depended were the God of Earth and the God of Grains. The God of Earth was called **She** or **Hou T'u** *I.E.* Prince of Earth who had to do with the fertility of the soil ; a the God of Grains was called **Chi** or **Hou Chi** *I.E.* Prince Millet who dealth with the abundance of the crops. The above mentioned gods ruled over by Supreme God (**Shang Ti**). He was concerned with people's morality, and could reward the virtuous and punish the evil. The sacrificial ceremonies for the Supreme God, only the Emperor of Chou, and the Duke of Lu performed them.

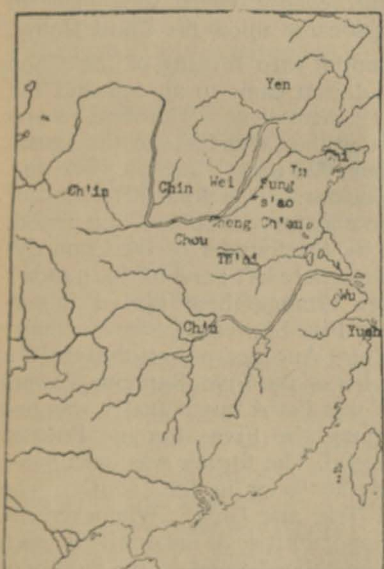
Four groups of officials at the courts of emperor and nobles were specially assigned to deal with the supernatural. They were the Officers of Prayer, the Officers of Ceremonies, the Diviners, and the Historians. The head of each respective group in the Court of Chou was called Grand Officer of Prayer, Grand Diviner etc., the state courts has a similar system.

Each family from that of the king to the scholar-solider had its ancestral temple. There were two kinds : the "**Great Temple**" dedicated to all ancestors, and the **Special Temple** dedicated to only one ancestor. Periodic sacrificial ceremonies were performed with great solemnity.

(2) The Period of Ch'un Ch'iu and Kuan Ch'ung's Administration in Ch'i State

The Emperor was succeeded by his son Ch'eng Wang (1115-1078 B. C.), who did much to establish the dynasty on a firm basis. When he came to the throne, his age was only thirteen, and, therefore, his uncle the Duke of Chou took the governmental responsibilities, acted as regent. It was also through the efforts of the Duke of Chou, that a rebellion headed by Wu Keng, the son of Chou, (not to be confused with the name of the Duke of Chon, just mentioned) was successfully suppressed.

The dunasty of Chou is famous for a few able rulers immediately after its founder. The line was broken when the fifth emperor Mu Wang came to the throne (1001-947 B. C.). After his failure of defeating the Dog Barbarians in the west part of Shensi province in 971 B. C. while another rebellion broke out in the north part of Anhui province. Though the rebels were soon dispereşed, but the expenditure incurred by the emepror was too large. As a consequence, a most infamous system was introduced to obtain money. This system was called the custom of the commutation of offences by the payment of fines. Whenever there was only probable evidence of an offence having been committed, the punishment might be commuted by the payment of a sum of money by the accused party. The practice was not new, but it was now introduced on an enlarged scale.



After the emperor Mu Wang, Li Wang came to the throne, who was a depraved man. Due to his misrule a rebellion broke out in 842 B. C., and he had to flee to the city of Chi in Shensi province. During this a short period there was no authority in China, and the government was in the hands of the Dukes of Chou and Shao. This period is known in the Chinese annals as **Kung Ho** or the **Republican Administration**, and was continued till the death of the Emperor Li Wang.

The death of Li Wang left his son Hsuan Wang (827-782 B. C.), prepared to cope with the critical conditions which confronted the Chou empire. However, under his rule, the internal situations improved and most of the nobles returned to their allegiance to the Court of Chou. Unfortunately Hsuan Wang did not have a good and able son. He was succeeded by the Emperor Yu Wang, (781-770 B. C.), who was under the influence of a famous concubine Pao Ssu and put away his empress and disinherited his own son Ping Wang as heirapparent in her favour, This invited an invasion of the Dog Barbarians. The capital was taken and Yu Wang himself slain at the foot of Li Shang hills. The barbarians were permitted to plunder the country for a very short time and were driven out by the powerful nobles. P'ing Wang was raised to the Imperial throne. He removed the capital into Loyang, the capital of present Honan province, and hence forth the dynasty was known as the **Eastern Chou**. With this incidental events, which took place in 770 B. C., a period of weakness came upon the Chou House.

After the removal of the capital into Loyang of the Chou dynasty, the centralism and feudalism came to an end and the nobles of various states ruled by themselves. The best record of this period has been preserved in the **Ch'un Ch'iu** or the **Annals of Spring and Autumn**, dating from 722 to 481 B. C., a work said to have been compiled by Confucious. Therefore this period of feudalism is known in the Chinese history as Ch'un Chi'u period. Of 1,773 feudal states created by the founder of the Chou dynasty, only one hundred and sixty were left ; and of this number only twelve were of importance. Among these twelve important states, the powerful were the Five Supreme Powers, namely, Ch'i, Sung, Tsin, Ch'u and Ch'in. Another powerful state Wu Yueh, its names was not in the list of the Five Supreme Powers while the Sung state, its name was listed but actually was not powerful as it should be. Among the Five Supreme Powers, Tsin and Ch'u were most powerful. The former was occupying the territory in the north and the latter in the south. The Ch'in State was in between of Tsin and Ch'u. Whenever the Tsin and Ch'u are fighting for opportunities of conquest to each other. The Ch'in state used to be obliged to go to the rescure of a stronger neighbour that looked to it for leadership either side.

The State of Ch'i occupying the larger part of the present Shantung province with its capital at Lin Tzu, came into prominent through the efforts of Kuan Ch'ung, the prime minister of Duke of Huan. Before Kuan Ch'ung came to be appointed as prime minister, the State of Ch'i was the frequent scene of internal disorder and murder. The financial position was very bad and the army was far from efficient. After a few years of Kuan Ch'ung's administration, the internal condion of the state im-

proved and the Ch'i was looked to by neighbouring states as their leader in time of peace and their protector in time of war. The following are the important reforms of Kuan Ch'ung's administration.

The Central Government—The organization of the central government of the State of Chi as given below :—

Ta Chien—Grand Advisor,

Chiang—Minister of War,

Li—Minister of Law,

Tien—Minister of Agriculture and Commerce,

Hsin—Minister of Foreign Affairs,

Hsiang Ssu—Minister of Home Affairs.

Local Government—Kuan Ch'ung made a very elaborate system of local government, by which the whole state is divided into inter-related districts, each looking after its own affairs. This organization is described in the **Kuan Tze** written by **Kuan Ch'ung**:

> "The state is divided into five sections called **Hsiang** over which is a **Teacher**. Each sections is divided into five districts called **Chow** over which is an **Leader**. Each district is again divided into ten sub-districts called **Li** over which is an **Officer**. This is still further divided into ten communities called **Yu** over which is an **Elder**. In these communities the people are grouped in tens and fives, all of which have a Head."

Education—According to Kuan Ch'ung, the aims of education are training up of the people, and that he wished to turn out citizens. Regardless of individual tendencies wished to cast all people in one mould. I shall give the details in the below :—

(1) Education should not only emphasis on the books and knowledge but also ensure a constant livelihood to the people and give them economic security. Kuan Ch'ung said "Granaries private and public should be filled before people know propriety and righteousness ; cloth and food should be sufficient before people know honour and disgrace."

(2) The scholars, farmers, workers, and merchants are the pillars of the country. They must not be allowed to live promiscucously, or else their language will be mixed and their professions deranged. Therefore the ancients placed the scholars in a quiet places, the farmers near the workers within reach of government offices, and the merchants in the vicinity of larger towns. In this way the scholars will live together, so that the

father will talk of parental love, the sons will discuss filial conduct. From morning to night these virtues will be taught to the children. While young they will learn and improve by habitual practice ; nothing can distract them. Fathers will teach without effort, the sons will larn without discomfort, Therefore the sons of scholars usually turn out scholars. The farmers live with their own group . All day long they work in their farms ; with sweated body and soiled feet, with dishevelled hair and weather-betten skin, they exerted their strength to the last ounce. This they have learned while still young. They are satisfied, and there was nothing to distract their mind. The parents teach without distraction, and the children learn with ease. Therefore farmers' sons often become farmers. Likewise with workers and with merchants. Regardless of educational sihe, such a system of cast in ancient China may be illustrated as what we have seen in modern India.

(3) Civil administration should be allied with military training....Once an administration is settled, the people should not be allowed to move. Those in the army will each protect the other, and their families will love one another. While young, they live together ; grown up, they play together....They share in one another's joys and sorrows. So when they fight at night, their voices will hearten each other; when they fight during the day they will work as friends. They will take delight in dying for one another. These people, placed in defence, will hold fast ; engaged in battles, they will win. With thirty thousand of these trained people, one could act as he pleased in the whole world.

Nationalization of Salt and Iron—Kuang Ch'ung held that the salt and iron should be nationaliesd and used as a source of revenue. The King Huan of the Chi state asked Kuan Ch'ung, "Should I tax construction materials ?" Kuan Ch'ung replied, "That will spoil all construction." "Then I should tax lumber ?" "That will spoinlt life." "Then I must tax the people." "That is unreasonable. "How then should I maintain the government?" explained by the king Huan. Kuan said, "Yes, nationalise the mountains and the sea. That is all right....In a family of ten they all eat salt. In a month's time the men would each consume five and a half Sheng. The women would each consume three an a half Sheng ; the children would each consume two and a half Sheng. In a country of ten thousand chariots there is a population of ten million. Each day at least two million people will buy salt. At the rate of 30 cash per head, that will amount to 30,000,000 cash a month.

"Then consider the case of iron. Every woman has to have at least one needle and one knife for her work. Every farmer

has to have at least one hoe, one spade, and one hammer for his work, or the work can not be done. Collect one cash on each needle ; thirty needles would be the equivalent to the tax on one man. Collect six cash on each instrument ; then five instruments would make up for one man." Such a indirect taxation of 2,000 years ago in China which is now a universal principle of economics in the modern countries.

The Price Control—Kuan Ch'ung said that if the price of grain is high, the prices of other things will be low ; if the price of grain is low, the prices of other things will be high. These are rivals and cannot be equal. An emperor should watch the rise and fall between them, and adjust them. So the control the prices for the welfare of the people is essential.

Military Administration—The military administration of the Chi state was based on local organization. The basic unit of of the national military organization was **Kuei** which consisting five families over which is a **Head**. If there was war, the **Head** will command a **Wu** of five men to join the service. The **Li** was gathered by ten **Kuei**, the head of which was called **Yu Ssu**. If there war the **Yu Ssu** will command a **Hrio gung** of fifty men to the battle field. There was a **Lien** which consisted four **Lien** over which is a **Head**. If there was a war the head of **Lien** will led a **Che** of one hundred men to the battle. There was a **Hsiang** which contained ten **Lien**, the head of **Hsing** was called **Liang Jen**. If there was a war, the **Liang Jen** will command a regiment of two thousand men to join service. Five **Hsiang** formed a **Shih** over which is a **Leader**. When there was a war the **Leader** will led an **Army** of ten thousand men to join the military service. This system had made whole countrymen being soliders.

Foreign Policy—Kuan Chung's foreign policy was based on the plan of making the Ch'i state have the leadership and pre-eminence in the period of feudalism. As we have seen the Ch'i state was always looking for opportunities of conquest. There are two methods to deal with this foreign policy. (1) As there were more than hundred states in the Ch'un Ch'iu period, if the majority states become powerful, the Chi state would ally with the powers and defeat the weak ones and could thereby obtain the position of a feudal lord. (2) If there were many weak states and powerful few, then the Chi state would join with the former and defeat the latter.

Owing to Kuan Ch'ung's reforms, the Ch'i state had held position of fedual leader over the other feudal lords of their time.

(3) The Period of the Warring States and Shang Yang's Administration in Ch'in State.

Out of feudal chaos there finally emerged seven great states or Masculine Powers, which absorbed the secondly seigniories and soon engaged each other in struggles to the death. All were rivals in the competition to determine which of them was to profit by bringing about the unification of Chinese territory. From the year 335 B. C. onwards, the important territorial Dukes, without troubling themselves to assume the royal title. The period of the Warring States was now at its height.*

Among the Warring States, the state of Ch'in succeeded in building the foundation of the first centralized empire in China. The immediate cause of the greatness of Ch'in lay in the following facts :—

1. The state was in a better financial position. The incessant civil warfare for a period of upwards of 200 years had exhasuted the treasuries of most of the feudal states. Owing to her geographical position, Ch'in had been obliged to remain outside the contest for supremacy.

2. Ch'in enjoyed a great advantage because of its geographical situation. From the high valley of the Wei it dominated the rich plains of Honan, the chief prize of all its rivalry. The great historian Ssu-ma Ch'ien, drew attention to this in striking terms :

> "The country of Ch'in was a state whose position alone predistined its victory. Rendered difficult of access by the girdle formed around it by the Yellow River and the mountains, it was suspended a thousand Li above the rest of the empire. With twenty thousand men it could hold back a million spearmen. The position of its territory was so advantageous, that when it poured out its soliders in the seigniories, it was like a man emptying a jug of water from the top of a high house."

Moreover, constant collisions with the western tribes had given her better soliders who could carry every-thing before them.

*The partition of Tsin into there states, Han, Chao and Wei, together with the emergence of Yen in the northern part of Hopei province and the old Ch'i, Ch'in and Ch'u, constituted the Big Seven. Because of the rampant internal strife of the age the final 250 years of the Chou dynasty was dubbed the period of Warring States.

3. Apart from these geographical advantages was the military character of its people, a race of pioneers and solider-farmers in these outer marches of the Chinese Wild West.

4. Duke Shiao of the Ch'in State able to employ the best genius of the time for the benefit of his state and people. He not only give official honours and lands to his own people, but also invited able men from other states to come to help of his government. In response to this call, many foreigners flocked to his court. One of these alien ministers was the remarkable Shang Yang who helped build up a wealthy and powerful a state of Ch'in. The following are the important reforms of Shang Yang's administration :—

1. The **Well-field system** was abolished, and the people were free to trade in land. This policy of aiding the strong to absorb the small had the effect of strengthening the state.

2. The area of Ch'in state was large and its population sparse. It needed famers to support its armies and armies to accomplish the ambitions of its king. To the south and east, there were small neighbouring states with plenty of excellent farmers. This situation may have suggested to Shang Yang's policy of the encouragement of immigration.

3. Every family having two or more male members shall be liable to double taxation, and any one that is able to accumulate rice or silk by hard labour shall be exempt from the performance of manual labour ; but he who becomes poor through indolence, shall be declared a slave.

4. Shang Yang had very little regard for the traditions of ages, but insisted on reforms as the arose. He ordered accu-that no official positions were hereditary, nor were they confined to any favoured class. Military service was the only way to fame and prominence, and without a brilliant military record even members of the ruling house were debarred from holding offices under the head of the state.

5. Advocating detailed laws, enforced by heavy punishments, Shang Yang was the first of a school later to be known as the Legalists. He says : "Punishments produces force, force produces strength, strength produces awe, awe produces virtue." Under his guiding hand, the state of Ch'in, far to the west, began to be totalitarian in a modern sense. Our Chinese historian says briefly of him : "Shang Yang encouraged tilling and sowing. In the army he increased rewards as well as punishments. At first the people suffered by his policy, but the state benefited from it."

6. A strict discipline was imposed on the entire population. The new law enforced was this : those who offered criticism were put to death with all their kin ; the bodies of those who held meetings in secret were exposed in the market place."

7. Shang Yang bent all his energies on the task of bringing the small villages and towns into submission, and then divided the state into forty-one districts, setting over each one magistrate for civil administration. They were responsble to the court directly.

Thus the State of Ch'in secured a leading position during the time of disorder and she began to cast covetous eyes on the immense territory that separated her from the Yellow River. To check her growing power, it was necessary for the remaining six states to form a chain of north and south alliances. The group that advocated this policy found in Su Ch'in who styled themselves **Perpendicular Unionists**. Su Ch'in travelled from one state to another until he was made permier of all the Six States and formed alliance against Ch'in. At the same time there existed another group who worked in the interest of Ch'in and who, by their eloquence, persuaded the other states to make peace with Ch'in. They wished to form a line of east and west alliance, hence they called themselves **Horizontal Unionists**. This group was headed by Chang Yi. Ch'in did not cared very much for these talkers, their generals and ministers did more practical work for her. At last Ch'in obtained control over the other states, and became the foremost rival of the central government.

(4) The Schools of Philosophy

The Chou dynasty is rendered especially memorable from the fact that during this period lived many great and famous philosophers who have had the greatest influence on Chinese morals and culture. The reasons for this may be pointed as follows:—

(1) For centuries of the Chou empire in the periods of **Ch'un Ch'iu** and **Warring States** in one part or another had been wasted, people were dragged from their fields and homes to fight wars in which they had no interest and great famine of stalked the land. The Huns and other fierce nomads harried the north, and the Tibetans the west, while most of Southern China was occupied by savages. The Government therefore was especially dark and unenlightened, society was disoredered, poverty and wealth were un-equally distributed, With the existence of such conditions, it was natural that these should have produced reactions of thought of many kinds.

(2) In Chinese annals, the period extending from the **Ch'un Ch'iu** (722-481 B. C.) end to the Ch'in dynasty (206 B. C.) is one of general emancipation, in which political institutions, social organization, and economic structure all underwent fundamental changes. Due to such an age of transition and of liberation from former restrictions, the philosophy of the Chou dynasty was being able to arise out of the freedom of thought and speech.

(3) The various schools of philosophy of the Chou dynasty all began when the royal control was lessening and the feudal lords were becoming more powerful and differed widely in what they preferred and disliked. Therefore each school picked a single point which was exalted as the good and was discussed so as to win the favour of the feudal lords.

The schools of philosophy of the latter Chou dynasty have been classififed by Ssu-ma T'an, the father of Ssu-ma Ch'ien, as six important as follows :

1. **The School of Confucianism,**
2. **The School of Motism,**
3. **The School of Taoism,**
4. **The School of Yin-yang,**
5. **The School of Law,**
6. **The School of Names.**

I shall now describe the doctrines of these schools of philosophy and how the Confucian School got a victory over other schools in China.

Some people hold the belief that the final victory of the Confucian school was due to its support of the institution of monarchy. As a result of this stand, Confucianism was preferred by the emperors of different dynasties, who used it as the theoretical foundation of their monarchical system. This may be one of the reasons for the predominance of this school, but there are other reasons as well which should be taken into consideration in order to make a fair estimate of the value of the different schools. In this chapter, we shall first study the question from the theoretical standpoint.

For a proper comparative evolution of the Confucian School it is necessary to give an outline of the basic concepts of Taosim, Motism, the Legalists, the Sophists and the school of Yin-yang.

Each of these schools had its individual characteristic. Taken together, they were like different kinds of flowers in a garden. All these schools start from **Tao**, which antedates Confucius. But the school of Taoism of Lao-tze and Chuangtze appeared after that of Confucius. The date of Lao-tze is a controversial question much discussed in recent years, but without any difinite result. Even the authorship of **Tao Te Ching** or the **Way of Life** is in question.

From the researches of Prof. Liang Chi-chao, the greatest scholar of modern China, we may say that **Tao Te Ching** was written after Confucius, and that the first school of Chinese philosophy was the School of Confucianism, even though it was preceded by the origin of the concept of **Tao**.

The sequence of the different schools of philosophy is now clear: first, the School of Confuciansim beginning with Confucius ; second, the School of Motism beginning with Moti third the Legalists ; fourth the School of Yin-yang and the Sophists.

The School of Motism

We shall begin our comparative study with a sketch of the ideas of the School of Motism. Moti is one of the most important figures in Chinese annals whose name was constantly linked with that of Confucius, from the Warring States (period 403-221 B. C.) down to the beginning of the Han dynasty. Yet Ssu-ma Ch'ien devotes but twenty-four words in **Shih Chi** or the **Record of History** to this remarkable person, "Mo Ti seems probably to have been a great officer in the State of Sung. He was skilful in maintaining military defences, and taught economy of use. Some say that he was contemporaneous with Confucious, others that he was after him." Whereas Ssu-ma Ch'ien treats the life of Confucius at length in the sec-

tion of the **Record of History** devoted to the lives of noble families, thus leading us to the conclusion that by about 100 B. C., when this **Record of History** was written, the world of thought had already become dominantly Confucian. The noted modern scholar, Ch'ien Mo, has made a chronological table for Mo Ti which begins in 479 and extends to 381 B. C. The fact that the time included within his table 479-381 B. C., covers almost one hundred years, does not mean that Mo Ti necessarily lived to such an age, but only that his life probably fell within this period.

Utilitarianism—The theory of Mo-ti begins with the idea of utility in contrast to the sense of right or wrong which is the springboard of Confucianism. Every institution is judgedaccording to this criterion. Any explanation of the nature of an institution should be made according to the idea of utility, otherwise the explanation is not adequate. Mo-ti said: "I asked a Confucianist what is the use of music ?" The answer was, "For pleasure", Mo-ti said : "That is no answer. If I ask, what is a house and your answer is that the house is to protect men from sun and rain, and that can be divided for males and females then the use of a house is clear. If you answer that a house is a dwelling, then it is not a sufficient explanation, the answer that music is for pleasure is the same."

Confucius's statement that to govern is to put yourself right is also considered by Mo-ti to be psychological and only based on moral ground. Mo-ti believes that if your explanation is based upon the idea of Utility, you will be able to explain why and how the institution exists. Otherwise, such an answer as that music is for pleasure is a mere redundant, not an explanation.

Mo-ti thought that a government should predicate itself on the principle of Utility, and avoid everything that has no utility. From this point of view, he opposed music and luxrious funerals and stood for the reduction in the cost of living. The concept of 'Utility' is fundamental in Mo-ti's thought.

Doctrine of Universal Love—Anything must be benefit of the country and the people before it can possess value, and it is the wealth and popularity of a country, Mo-ti believed, which constitute its great benefit. Although luxury and adornment are of no benefit to the country and the people, yet at the same time they do not cause great harm, but such harm is rather caused by incessant fighting of people and states among themselves. All this is because Mo-ti held people do not love one another. Mo-ti, therefore, was preaching the doctrine of universal love. The practice of universal love not only benefits the one who is loved, but the one who loves, on the principle of reciprocity. Mo-ti said:

"Heaven wishes people to love and benefit each other, and does not want people to hate and hurt each other. Why ? Because He loves all and benefit all".

"How do we know that Heaven loves all and benefit all ? Because He possesses all and feeds all."

"How to follow the will and wish of Heaven ? That is to love all people and Heaven."

Although Mo-ti held that the doctrine of universal love is the only way to save the world, he did not believe that people through their original natures can love one another. Because man's nature is like pure silk, and its goodness or evil is dependent entirely upon what it is **dye** with, we must strive to **dye** others with the doctrine of universal love, but the mass of the people is short-sighted, it is difficult to make them see the benefits of universal love. Therefore Moti laid stress on religious sanctions. He held that there is a God who rewards people who practise universal love and punishes the perverse. He says :

"The ancient sage-kings of the Three Dynasties, Yu, T'ang, Wen and Wu were those who obeyed the Will of Heaven and obtained reward. And the wicked kings of the Three Dynasties, Chieh, Chou, Yu and Li were those who opposed the Will of Heaven and incurred punishment."

Besides the religious sanctions, Mo-Ti advocated the importance of political ones, maintaining that if we want the world to be in a state of peace and the people to be happy, we not only must have a Supreme Ruler in Heaven above, but a Supreme Ruler amongst people's society also.

Condemnation of Offensive War—Mo-Ti thought that the great benefits to the world come from people practising universal love, and its major calamities come from them fighting with one another. Thus he says :

"How were chaos and calamities caused ? They were caused by people not loving each other......Therefore, when all love each other, there will be peace ; and when all hate each other, there will be chaos and calamity." Again :—

"To kill one man is called wrongful and must receive one death punishment. Accordingly to kill ten men is ten times wrongful and must receive ten death punishments. And to kill 100 people is 100 times wrongful and must receive 100 death punishments. Now the greatest worng is to attack a country but receive no punishment. Is this right ?" Therefore, Mo-ti thought that we should condemn warfare.

For two centuries, Mo-ti and his followers enjoyed an influence so great as to make them formidable rivals of the Confucianists. After the Chou dynasty, Mo-ti and his successors were all but forgotten in China until recent times. Their failure, paradoxically, was a failure of intellect. They tried to combine universal love with the principle of self-interest.*

The School of Taoism

Taoism is both a philosophy and a religion. As a philosophy it is traced to Lao-Tze about whom the **Shih Chih** or the **Record of History** states :

"Lao-Tze was a native of Ch'u Jen hamlet, in Li Hsiang, in the district of K'u, in the state of Ch'u. His proper name was Erh, his pseudonym was Tan and his family name was Li......Lao-Tze practised the Way (Tao) and the Virtue(Te). His doctrine aimed at self-effacement and namelessness..Lao-tze was a recluse gentleman."

The account of the six philosphical schools also contained in the **Record of History** states :—

> "The School of Taoism urged men to unity of spirit, teaching that all activities should be in harmony with the unseen, with abundant liberality towards all things in nature. As to practise, they accept the orderly sequence of nature from the Ying Yang School, gather the good points of Confucians Moists, and combine with these imortant points of the Schools of Names and Law. In accordance with the changes of the seasons, they respond to the development of natural objects. Their achievements fit everywhere. Their ideas are simple and easily carried out. They perform but little, yet their achievements are numerous."

Here it is very clearly stated that the School of Taoism was of late origin, since it was in this way to be able to adopt the good points of each of the other schools of philosophy.

The fundamental principle of this school is the belief in the preeminence of nature or heaven. The Taoists do not recognize the difference between what is and what ought to be ; what nature determines is the only existential form of life. Nature as it is, untouched, unspoiled is the desideratum of life.

*See Dr. Chou Hsiang-Kuang's Political Thought of China,

When mankind begins to exert itself and to add some of its own handicraft, then the quality of nature is destroyed. From this point of view, mankind should follow the course of nature and inaction is the best policy.

Chaung-tze has said : "The ruler of the South Seas is called Winking ; the ruler of the North Seas is called Momentary ; and the ruler of the Middle Seas is called Indeterminate. Winking and Momentary met at the place of Indeterminate, where they were treated well. They pondered over the fact that although everyone preserved the five senses (the seven orifices) Indeterminate had none. They wanted to return his kindness and decided to have the orifices bored. Each day they bored one hole, but on the seventh day Indeterminate died." This is the fundamental idea of this school which holds that inaction is best, and that action results only in harm.

Chaung-tze illustrated this theory with another story, which says : "Horses have hoofs to carry them over frost and snow ; hair to protect them from wind and cold. They eat grass and drink water, and fling up their heels over the ground. Such is the real nature of horses ; palatial dwellings are of no use to them.

"One day, Po Lo appeared, saying, 'I understand the management of horses'. So he branded and clipped them, and pared their hoofs and put halters on them, tying them up by the feet, and disposing them in stables, with the result that two or three in every ten died. Then he kept them hungry and thirsty, trotting and galloping them and grooming and trimming them, with the misery of the tasselled bridle before and fear of the knotted whip behind them, until more than half of them were dead."

This school thinks that ignorance is the best state of knowledge. As soon as you distinguish between good and bad there will be more taboos, and more interferences, resulting only in disorder.

Lao-tze did not believe in the use of morality and government. As for the latter, he said : "As restrictions and prohibitions are multiplied, the people grow poorer. When there are more weapons of defence, the land is thrown into confusion. When the people are skilled in arts and crafts, the objects of luxury appear. The greater the number of laws and enactments, the more thieves and robbers there will be."

In the same spirit has Lao-tze expressed him-self on morality : "When the great Tao falls into disuse, 'Jen' and 'I' come into

vogue. When shrewdness and sagacity appear, great forgery prevails. It is when the bonds of kinship are out of joint that filial impiety and paternal factions begin. It is when th e State is in a ferment of revolution that loyal patriots arise.

"Cast off yorr holiness, rid yourself of sagacity, and the people will benefit a hundredfold. Discard 'Jen' and abolish 'I' and the people will return to filial piety and paternal love."

Chaung-tze took the same attitude towards prohibitions and moral codes. He said : "If peck and bushels are used for measurements, somebody will even try to steal them away. If scales and steelyards are used for weighing, somebody will also try to steal them away. If 'Jen' and 'I' are preached to convert the evil, they too will be stolen. Why is this so ? One man steals a purse and is punished. Another steals a state and becomes a prince. Does he not said then 'Jen' and 'I' together, with the wisdom of the sages ?"

Then Chung-tze came to the following conclusion : "Away with wisdom and knowledge, for then great robbers will disappear. Discard jade and destroy pearls and pretty things—thieves will cease to exist. Split measures and smash scales, and the people will not fight over quantities. Abolish completely the restrictions of the sages, and the people will begin to be fit for the reception of Tao".*

The School of Yin-Yang

During the period of Warring States, still another school developed and indigenous and probably very ancient dualism into a more or less systematic purview of nature. They became known as the **Yin-Yang** experts. The leader of the Yin-Yang School was Tsou Yen of Ch'i State. The persons who engaged in speculations of the sort on the connections supposedly existing between the way of nature and the affairs of man, were referred to in the Han dynasty as the experts of the Yin-Yang school.

Yin and Yang are the famed cognates of Chinese thought about nature. Generally speaking, Yin stands for a stellation of such qualities as shade ("on the north side of a hill") darkness, cold, negativeness, weakness, femaleness, etc., while Yang ("on the south side of a hill") denotes light, heat, strength, positiveness, maleness, etc. The members of the Yin-Yang

*See Dr. Csou Hsiang-Kuang's Political Thought of China

School regarded the interaction of these congates as the explanation of all change in the universe. Not even politics was exempt : 'Kuan Tze said, the king's edicts should be seasonable; if they are unseasonable, then look out for what will come because of heaven......Thus Yin and Yang are the major principles of the world, the great regulators of the four seasons. Even the moral effect of punishments has to do with the seasons; if it accord with the season, it will be beneficial ; otherwise it breeds evil."

The Ch'i state was the centre of the Yin-Yang School. This was because, bordering the sea, its people had a comparatively good opportnity to see and hear new and strange things, with the consequence that they were noted for their fabulous and fancial stories. Hence whenever such stories are referred to in the literature of the Warring States period, they are usually attributed to natives of Ch'i. For example, someone once asked Mancius about the statement that "Shun Emperor stood with his face to the south, and emperor Yao, at the head of the feudal lords, appeared before him at court with his face to the north." Mancius replyed : "These are the words of some uncultivated person from the east of Ch'i." Even in the period of the Han dynasty, the people of Ch'i state were still noted for their boastfulness and story-telling proclivities. It was these characteristics which made possible the appearance of such imaginative doctrines as those of Tsou Yen and his followers.

The School of Law

The Confucianists, Taoists and Motists, all held political theories which, though widely differing, agreed in discussing government primarily from the point of view of the people. There was another group of thinkers, however, who discussed government entirely from the view point of the ruler or the state. These were known among their contemporaries as the scholars of the **Laws** and **Methods**, and by the people of the Han dynasty as the Legalist School.

This school appeared after the Confucian and the Motist schools, though the concept of law or legal rules went as far back as Kuan-tze. The legalists believed that in order to rule a country, it is better to depend upon laws than upon men, because men will come and go, but law is the measure which remains for ever.

"Though one has good eyes and skilled hands", said Kuan-tze, "they can never be as good as the square and compass which

are the measures of a square and a circle. The sages can make laws, but they never can rule a country without the use of laws".

A similar view was expressed by Shang-yang, who said : "The early emperors set up weights, scales and measures, which are followed even now because these are instruments of precision. If you want to weigh without weights and want to know the length without a measure, then you are trying something that is impossible even with the most experienced merchants. If you get rid of laws and yet want to distinguish between the ignorant and clever, the good and bad, it may be possible for a genius like Yao. But in this world all men have not yet become Yao. So, to depend upon one's discretion is impossible . It is better to have laws and standards ; those who observe them will be rewarded, those who violate them will be punished."

Han Fei Tze also said : "If law are discarded and made according to personal option, even Yao could not rule a country. If one does away with the square and compass the skilled workman could not make a wheel. If a ruler of mediocrity observes the law or unskilled worker observes the square and compass nothing will go wrong." From the above said we see how this school estimated the value of law on the basis that the rule of good men can never be of long duration because of the mortality of man. The rule of man depends upon his judgment but his judgment can never be as well-defined and as reliable as law. So the Legalists preffered rule by law to personal rule by men.

What this school aimed at was the elimination of personal rule and the establishment of uniform laws. It held that the discretion of the ruler is necessarily a variant and thus could be always be just. "If civil servants are chosen according to law", said Kuan-tze, "then they cannot volunteer themselves. If their work is judged according to law, then they cannot be their own measures." The Legalists think that bad laws are better than no law.

What we can criticise about this school is that it does not take into consideration the value of the person and the relation between public opinion and law. As long as the people are not well educated, morally awakened, and well provided for, there are many ways of evading the law. Thus law alone cannot

Notes : Han Fei Tze was one of the princes of the Han state. He delighted in the study of punishments, names, laws, and methods of government, while basing upon Hwang Ti and Lao Tze, supposed to be the founder of Taoism. He died in the Ch' in state in the 14th year of Ch'in Shih Hwang (233 B. C.).

provided good rule. In the period of the Warring States there was a great need of discipline and regimentation and, as a result, the Legalists became very influential. But their outlook on the value of personality made them unpopular.

The School of Names

There was a group of philosophers which was known as the School of Names by Han scholars, but which during the period of Warring States was generally known as the School of Forms and Names, or as the Sophists. The School devoted itself to the analysis of terms and propositions, just as does symbolic logicians of today or the Carnap School of Vienna. Hui Shih and Kung-Sun Lung of the **Warring States** period were the followers of the School of Names.

According to tradition, Hui Shih was a native of Sung state and a friend of Chuang-Tze, and Kung-Sun Lung was a native of Chao state. The Chuang-Tze says of him : "Such were the questions over which the Sophists argued with Hui Shih all their days, without reaching any conclusion. Huan T'uan and Kung-Sun Lung were followers of the School of Names." The followers of the School of Names introduced a number of queer questions and argued with other people. The questions are as follows :—

1. The heavens are as low as the earth ; mountains are on the same level as marshes.
2. The creature born is the creature dying.
3. I go to the state of Yien today and arrived there yesterday.
4. A fowl has three legs.
5. There are times when a flying arrow is neither in motion nor at rest.

The concepts of the Chinese Sophists are analogous to the two points raised by Zeno, the father of Sophistry and dialectics in Greece. They were (1) that movement cannot be conceived and (2) that the swift Achilles cannot overtake the slow tortoise. The Sophists were very clever in stating their problems, and in analyzing terms and propositions, but never in relating them to practical life.

Hsun-tzu criticised them by saying, "There were some who would not follow the early kings and would not acknowledge the rules of 'Li' (propriety) and 'I' (righteousness) but liked to deal

with strange theories and to indulge in curious propositions. They were subtle but could not satisfy real needs. Their teachings could not serve any purpose of the government. Neverthless, their views had some foundation and their statements some reason, quite enough to deceive and confuse the ordinary people. Such advocates were Hui Shih and Teng Hsi."

Scholar's Crictism

After having sketched the theories of these different schools, I shall present the criticisms of these scholar's made by two Chung-tzu and Hsun-tzu. These critics point out the strength and weakness of these schools and also the reason why the Confucian school was predominant.

Chung-tzu, in his chapter entitled **The Empire** gives his evaluation of the different schools of thought. He says that each school considered its own system to be perfect ; and that as a result of each school looking at the world from its own angle, the Tao is obscured and prevented from asserting itself. In his own works, he has said: "Every one, alas, regards the course he prefers as the infallible course. The various schools diverge, never to meet again ; and posterity is debarred from viewing the original purity of the universe and the grandeur of the ancients. The system of Tao is scattered in fragments over the face of the earth."

About the Confucian school, Chuang-tzu has said : "How it enlightened the policy of the last ages is evidenced in the records which historians have preserved for us. Its presence in the canons of poetry, history, rites and music has been made clear by many scholars of Chou and Lu. The **Book of Poetry** is the expression of sentiments. The **Book of History** is the record of events. The **Book of Rites** gives us the rules of conduct. The Book of Music is to promote Harmony. In the **Book of Changes**, you find the inter-relations of Ying and Yang, **Chun-Chiu**, which tells of the function of each man in his society."

Next to the Confucian school, Chuang-tzu listed the school of Moti, which he estimated as follows : "This is the Tao about which Mo-tzu and Chin Hua-li are enthusiastic. The former wrote an essay against Music and another on Economy. There was to be no singing in life, no mourning after death. He taught universal love and beneficence towards one's fellow men, without contentions, without censure of others. He loved learning, but not to become different from others.

"It would be next to impossible as a practical system", he continued, "and cannot, I fear, be regarded as the Tao of the true

sage. It would be diametrically opposed to human passions and as such would not be tolerated by the world."

The reason why Moti failed to take a permanent place in Chinese thought was due to his stoicism and asceticism. He disregarded all kinds of pleasure and preached only toil and work for others. This is the antipode of Confucianism which puts every institution on the basis of human instinct.

The Legalists emphasised that a law which has nothning to do with the knowledge and deliberation of men, can yet remain just and permanent. How philosophical is the belief, "Move when pushed, come when dragged, be like a whirling gale, like a feather in the wind, like a mill-stone going round. The mill-stone as an existence is perfectly harmless. In motion or at rest it does not do more than is required and cannot therefore incur blame" ?

This is explained by the fact that an inanimate object has no anxieties about itself. In motion or at rest it is always governed by fixed laws, and therefore it never becomes open to praise. Hence it has been said : Be as though an inanimate object and there will be no use of the sages.

The way in which this school looks down upon man and pays high respect to something soulless is clear from the above quotation. We may say that a school which thinks in terms of law and aims only at regimentation is easily inclined towards materialism, which discards the human will and thinks only in terms of material goods.

Chuang-tze comes to the conclusion that what the Legalists call Tao is not Tao at all and what they predicate affirmatively cannot escape error. All the followers of this school are not as extreme as Shen-tao but they have one belief in common, namely that law is the precise measure that gives equal treatment to all. They do not take into consideration the value of the individual. Another weak point of this school is its emphasis on regimentation which leads to too much punishment and at the same time to cruelty. We should compare the attitude of this school with the teachings of Confucius ; "Guide the people by governmental measures and regulate them by the threat of punishments and the people will try to keep out of jail, but will have no sense of honour or shame. Guide the people by virtue and regulate them with Li (propriety) and the people will have a sense of honour and respect."

In this statement we find the significance between thse two schools. The one believes that by means of law you can enforce order, but the Confucian says, if the people are not brought up in good character, law will be of little use.

Chuang-tze cited Kuan Yin and Lao-tzu as the two representatives of the Taoist school. He said, "They based their system upon nothing and advocated **Oneness** as their criterion. Their outward expression was gentleness and humility. Their inward belief was in unreality and avoidance of injury to all things."

Chauang-tze felt sympathetic towards this school, so he said, "O ! Kuan-Yin ! O ! Lao-tzu ! Verily ye were the true sages of old."

As alluded to earlier, the fundamental belief of this school is in nature. This is equivalent to Tao. One should live as the Tao orders and not resort to artifice. What they negletct is the importance of man's effort in this world. One cannot live by only obeying the naturalness of Nature. One must play an active part in the world of mankind.

Confucius, while he did not forget the nature of Tao, emphasized the active role of man. So he said, "Man can enlarge the Tao, it is not that the Tao enlarges man."

As the Sophists devoted themselves to the analysis of terms and propositions, they were very useful in defining the meanings of terms and clarifying certain misunderstandings. But the Chinese people have a practical sense ; they dislike the subtle work of analysing the meanings of terms. If, however, this kind of study had been combined with a study of logic and scientific research, it might have had a chance of survival in China. But a subtle analysis of terms and propositions without being accompanied by scientific research fell easily into disuse. This is why the school of the Sophists and that of the later Motists disappeared for a long time until its revival during the last 50 years.

Hsun-tzu had a sharp eye and characterised each of these schools with one sentence. "Motzu was prejudiced towards utility", he said, "and did not know the elegancies of life. Shen-tzu (Shen-toa) was prejudiced towards law and did not know the worth of man. Huei-tzu was prejudiced towards words and did not know the reality. Chuang-tzu was prejudiced towards Nature and did not know man."

Hsun-tzu concluded, "These different presentations are all one aspect of Tao. Now Tao is constant and includes all changes, one aspect is insufficient to express the whole."

From this comparative study of the different schools by Chuang-tzu and Hsun-tzu, we know why the Taoist, Motist, Sophist and Legalist schools lost influence over Chinese life. Their theories were too one-sided and could not answer the complexities of life.

(5) The Victory of Confucianism

In the Book of Poetry, we read ; "Lofty are the mountains to which we plod on the causeway. While unable to reach such hights, my heart has long been set upon such a goal". In reading the works of Confucius. I may well imagine the kind of man that Confucius was. When I visited the home country of Confucius, Lu. I was privileged to see the temples, halls, vehciles, garments and sacrificial vessels used by Confusius. Scholars of the district still meet on stated occasions at the temple of Confuscius to practise the rites. I was lost in adoration and lingered for quite some while, unable to tear myself away. There had been many emperors, kings, and sages who enjoyed immense popular favour during their lifetime, but were soon forgotton after their death. Confucius as a scholar without any official position is revered by scholars today after the passage of more than ten generations. Whoever, be he emperor, king or prince speaks of the Six Arts, recognizes ni Confucius the final arbiter. Confucius was indeed the sagest of sages." Sze-ma Ch'ien's Eulogium.



Dissatisfied with state affairs, confucius devotes himself to Teaching.

Confuius is paregely a western name, although we speak of **K'ung Fu Tze**-Master K'ung. He was born in 551 B. C. in the state of Lu (present Shantung province of N. China). He was a contemporary of Sakyamuni Buddha. When he was nineteen, he married, and at the same time, he was appointed as Director

of the Public Lands by the King of Lu. At the age of fifty, Confucius reached his highest post as Chief Minister of Lu State. He held this post for four years. After his resignation in 497 B. C. he was accompanied by many of the disciples when he set out for wanderings which were to last for thirteen years. At last he returned to his native state, where he spent the last three years of his life engaged in literary studies and in teaching his disciples. He passed away in 479 B. C., and was buried in in the district of Chu-Fu of Shantung province, where his tomb is still to be seen.

The Confucian school covers a much broader field. Though it inclines towards the effort of man, it does not forget the course of nature. It believes in the rules of propriety for mourning and funeral, yet it does not overlook the evil of luxury. Confucius said, "the rule of propriety prefers frugality to luxury". The Confucianists maintain that there is a scale of degree in affection and thus oppose universal love. They acknowledge the analysis of terms as important only when related to practical life. According to Confucius names must be expressed in words; the expression of words must be carried out into practice. The use of laws as a means of government was, of course, known to the Confucian school, which, in Mencius' words, held that "mere goodwill is not sufficient for the exercise of government, mere laws cannot carry themselves into practice". According to this school, goodwill and laws were supplementary to each other.

Thus we see that the patronage of the emperors is merely a later effect and not the initial reason for the victory of Confucianism. Moreover the belief that this school gave support to the idea of absolute monarchy is not quite accurate. The Confucian principle of loyalty to the ruler is equal to saying that respect for the authority of government in any state is necessary for stability.

That the Confucian school never idolizes the monarch may be seen from the statement of Mencius that the people are of chief importance, not the king. Even in later periods the Confucian scholars never blindly followed or flattered the rulers but rather criticized them as did Cheng-Yuan in the Han, Chu-Hsi in the Sung and Wang Yang-Mang in the Ming dynasties. So the accusations which our contemporaries level at this school are not quite just.

All the six schools preach their own theories and have very little in common. Although all of them, except the Confucianist, spoke in the name of the great sages or emperors of the past, there was no regard for these figures as historical personages. Instead, they were considered as philosopher kings, in the Platonic sense.

This was especially true of the Taoist school which looked down upon the sages and the wise men, seldom mentioning the names of Yao and Shun. When they did mention these early emperors, they figured them according to the conceptions of their imagination. The Taoist school had no sense of historical reality. The Sophists were interested in terms and propositions ; their art of analysis was the only instrument they made use of. They never appealed to the historical tradition. The Moists very often quoted the work of Yu, who canalized the great innundation, but they did this because he represented the pattern of man after which they strived. As to the Legalists, they believed in law, not in men and consequently preferred good laws to the good example of former sages. Taking into consideration everything that bears on the question, we may say that these four schools never recognized the value of the former sages and the traditions which were handed down by our forefathers. The Confucian school was the exception. It placed a high value on what was derived from the olden days. This school collected the five classics, revised and preserved them. It discussed the rites of birth, marriage, burial and mourning. Confucius wrote a book called **The Spring and Autumn Annals**, which set up examples for the Chinese family, for the conduct of kings and ministers and also for the Chinese attitude towards other tribes. These are questions relative to practical life which only the Confucian school studied and attempted to answer. The great difference between the Confucian school and the other schools, is that the one recognized the importance of social institutions in our historical life while the other five thought in rather romantic terms lacking actual or historical basis.

The first important work done by the Confucian school was the preservation of the historical documents of the five classics. The five classics were known to all before Confucius worked on them. Confucius said that he was a transmitter and not an innovator. "Believing and loving the ancients, I venture to compare myself with our old Pang". It is recorded in the **Lun-Yu** that the frequent themes of discourse were the Odes, the History and the observant of the rules of propriety.

Mencius, while discoursing, always traced his theory back to Yao and Shun. This historical consciousness led Confucius and Mencius to refer constantly to the ancients and their traditions as their models. This point of departure not only by spacing preserved the historical documents, but also stimulated the people refer back to the experience of our forefathers. You may say that this is the root of conservatism. But how can a people exist if they give up their tradition ?

The family system has always been the foundation of the Chinese social organization. This system includes ancestor worship, rites of sacrifice and mourning. This was why the **Book of Li** (rules of propriety) was devoted to these questions. Sometimes it goes into minute details that are boring. For instance, it asks the question whether a son should wear the clothes of mourning for his mother, if she had been divorced from his father.

The Chinese family system is a community of kindred. Each has its own surname and its law of succession goes from male to male. In every family, there is a temple for ancestor worship. The members whose tables are enshrined in the temple are determined according to the principle of primogeniture; the first oldest male in the family and the first oldest male of the next generation and so on are always honoured.

Tablets of all the younger brothers of the first generations will be kept there for five generations only. But these younger members may build their own temple according to the same principle. But the temple of the primogenitor is the most privileged, and even the younger brothers must come to worship them. Ancestor worship cultivated a sense of unity in that all things are rooted in Heaven and that all men owe their existence to their forefathers. There is, so to say, a spiritual community between the living and the dead.

If the child derives its life from its father, then is it not natural for the child to possess filial piety ? This attitude must be nourished from childhood. "In serving his parents", Confucius said, "a son may remonstrate with them but gently ; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence but does not abandon his purpose ; and should they punish him, he does not allow himself to murmur". This illustrates one's primary duty towards one's parents, but the attitude of patience and moderation is also extended to other members of the family : to uncles, aunts, brothers, and wives of brothers.

From this viewpoint of family system, the marriage of a son with a girl of another family is not only a question of love between two persons, but also a question of continuity in the family. For instance, **Li-chi or the Book of Rites** said : "The weeding ceremony is to build good relations between two families. Looking ahead it is to serve the ancestral temple ; looking behind, it is to ensure posterity.

As regards the qustion of the rites of mourning. Confucius' disciple, Tsan-wo, once asked him about the three-year period

of mourning for parents, saying that one year was long enough. To this Confucius replied, "It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three-year mourning as universally observed throughout the empire. Did Yu (the second name of Tsan-wo) have the three year's affection for his parents ?"

Mencius in answering the question about the rites of mourning said : "In discharging the funeral duties to parents, men indeed feel constrained to do their utmost." Tseng-tzu said : "When parents are alive, they should be served according to propriety ; when they are dead, they should be burie d according to propriety ; and they should be sacrifced to according to propriety ; this may be called filial piety. The ceremonies to be observed by the princes were not known to me ; but the three years' mounring, the garment of coarse cloth, and the eating of congee (wet rice) were equally prescribed by the three dynasties and is binding on all, from the emperor to the masses." The rites of marriage and mourning which were prescribed in the book of **Li-chi** were observed by the people very closely before the opening of China to the western world.

Now that city life is also growing in China, ancestor-worship is much neglected. The modern houses are too small to allow for proper ceremonies, and the requirements of daily work in office or factory do not allow for the wearing of mourning dresses for a period of one to three years.

Looking back, it may be said that the family system with ancestor-worship and other rites strengthened the ties of each member of the same kind, and ultimately united the people of the whole country. The necessity of each family having a successor had a great effect on the growing size of the population.

Now I shall discuss the question of government according to the Confucian school. The **Spring and Autumn Annals** is the political bible of China. Although the original text and the authorship of the three commentaries are still controversial, there is no doubt that Confucius wrote a book called **Spring and Autumn Annals**. He not only wrote it but also attached great importance to it, for he said, "It is the **Spring and Autumn Annals** which will make men know me and it is the **Spring and Autumn Annals** which will make men condemn me". Why did Confucius mention condemnation ? It is because this book contained a set of moral rules for the family and for the government and consequently belonged properly to the rulers and not to himself as a private person. For each statement made in this book, Confucius implied his approval or disapproval. The

manner of recording is cryptic and the contents are not narrations but rather rules of approval or disapproval.

There are three commentaries : those of Tso, Kung-Yang and Kuo-Liang. Since these three expound the theory of the book, they must have been adherents of the Confucian school. But the line of descent of the three commentators from the Confucian school is not clear enough to show that they were derived directly from the master.

Though there is much to be studied about the authorship of the three commentaries, the influence of the book doubtless has been very great. There is a proverb about this book ; "His one word of approval and disapproval is as severe as the killing by a halberd and a battle-axe."

Here are some of the statements found in **Spring and Autumn Annals**, with explanations as made by the commentaries :

1. **First year, Spring, the Imperial January.**

This is one of the statements in its entirety. It was interpreted by the commentators as meaning the first year of the ascension to the throne by Duke Ying of the Kingdom of Lu. The year thus refers to this great event in the Kingdom of Lu. But the month refers to the Imperial calendar of the Chou Empire, of which Lu is merely a part. This recognition of the Imperial calendar denotes submission of all feudal lords and their subjects to Imperial authority.

2. **Fifth year, Spring, the Duke went to Tang to observe fishing.**

This statement implies that this is an act not appropriate for a prince. When the Duke proposed to go to see the fishing, one of his ministers told him that hunting during the four official hunting seasons can contribute to the national defence and that consequently during these times it was proper for the Prince to appear. That means a small thing like fishing is beyond the scope of government and should not be attended to by the prince.

3. **Second year, Spring, Imperial January, Sung-tu murdered his King, Yu-yi, and his minister, Kung-fu.**

The killing of a king by a subject is the greatest crime that can be committed. Confucius used the word **Shih** meaning crime-killing, instead of the ordinary word, **Sah**, for killing.

4. **Hsuan-Kung, twelfth year, the Baron of Ch'u laid siege to the Kingdom of Cheng.**

The army of Ch'in led by the commander Shin Lin-fu and the Baron of Chu fought in Pei and the army of Chin was defeated. Kung-Yang, commentator on this statement, said that Ch'u, while generally considered to be a state of barbarians, was this time favoured by Confucius. He made this personification of Chu in the name of the Baron because his conduct in the battle had lived up to Confucian standards of culture. **Spring and Autumn Annals** emphasized the distinction between the Chinese feudatories and the barbarian tribes, and Chu with this exception, came under the latter.

I do not want to multiply further the examples of statements in the **Spring and Autumn Annals**. It is enough to say that the murder of a ruler was regarded as one of the greatest cirmes and that incest was equally bad. The barbarian tribes, when they attacked a Chinese kingdom, were condemned by Confucius. Even when a Chinese kingdom committed an attack on its neighbours without any provocation, he recorded the event with disaproval.

This manner of recording, according to Mencius, made the rebellious ministers and villainous sons tremble. This technique was borrowed from Confucius by later historians who distinguished between legitimate and illegitimate dynasties. A dynasty which was founded by a minister who had taken advantage of a period of disorder and had murdered the king was considered illegitimate. Ts'ao Ts'ao was one who had taken such advantage of the end of the latter Han dynasty and in the name of the Han emperor had extended his own sphere of influence. Later, his son built the kingdom of Wei which because one of the Three Kindgoms. But Wei was styled the Usurper dynasty.

Liu-pei, ruler of the kingdom of Shu was considered the legitimate king, because he was the descendant of the Han royal family. Such distinctions between legitimate rule and usurper or puppet government exercised great influence upon the minds of the people, when they were asked to choose one of them to follow. This moral attitude persists till today.

I would like to mention that during the last Sino-Japanese War, the moral support by the people to the National Government in Chungking springs from two psychological motives : one is that the Japanese, from the view-point of a Confucian, are a barbarian tribe which should be expelled, the other is that

the National Government is the legitimate government but that of Nanking sponsored by the late Wang Chin-wei is a puppet regime and therefore is illegitimate.

Readers may come to know now, why the twenty million Overseas Chinese abroad as well as the nine million Chinese in Formosa are still supporting the National Coalition Government by the Kuomintang, the Democratic Socialist Party and the China Youth Party, and even thirty thousand of the Communist-Chinese POW in Korea have gone to Formosa. This shows that we Chinese people sincerely follow our great teacher Confucius's teachings.

If we try to trace this mental attitude, we shall find the source only in **Spring and Autumn Annals**. So we see how deeply rooted is the influence of this book on the Chinese people. One who wants to understand the political psychology of the Chinese can only find it in reading **Spring and Autumn Annals**.

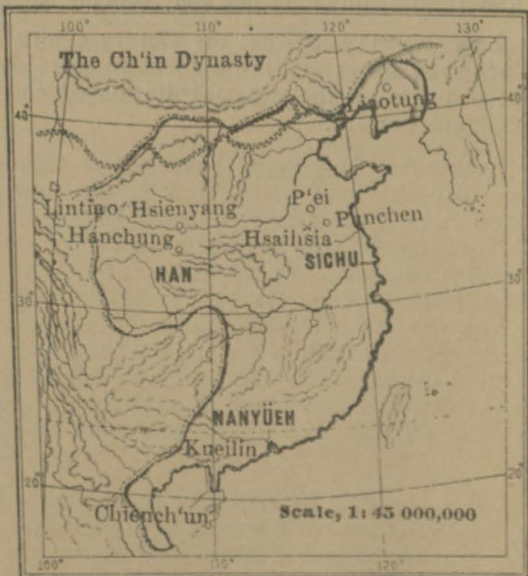
To be precise, we may say that the victory of the Confucian school was achieved not merely through the support given by the emperor but also through the real contribution which this school made to Chinese culture.

CHAPTER IV

THE REFORMS OF THE CH'IN DYNASTY

In 256 B. C. the last ruler of the Chou dynasty abdicated in favour of the famous Duke of Ch'in. Some Chinese scholars placed the beginning of the Ch'in dynasty in that year, 256 B. C. ; others prefer the date 221 B. C., because it was only in that year the remaining six Warring States came to their end and Ch'in really ruled all China.

Proclaim the First Emperor—The Duke of Ch'in proclaimed himself as Hwang Ti which signifies in his own words that 'the



holder is equal to the Three Divine Rulers virute and the Five Emperors in achievements.' He also discotinued the practice of giving a deceased ruler a posthumous name. He decreed that thenceforth he was to be known as Shih Hwang Ti, or the First Emperor, the line of which should go on indefinitely through his descendents, according to the order of number, second, third, till the Nth number. As regards the name of his dynasty, he let it be known under the old name of his state, that the word

China is probably derived from this name, Ch'in, for the first westerners who knew anything about the Chinese, spoke of them as the people of the land of Ch'in, which afterwards became corrupted into the word **China**.*

Abolish the Feudal System—When Ch'in Shih Hwang Ti ascended the throne, he considered the feudal system of government a perpetual source of weakness to the empire, and a constant menace to the imperial prerogative, he determined on its abolishment. He bent all his energies for the task of bringing the feudal States into submission, and then divided the country into thirty-six provinces, setting over each three officers called **Shou** or officer for civil affairs ; **Wei** or officer for military affairs and **Chieh** or officer for inspection, who were directly responsible to the emperor. Highest officers at the central government were **Ch'eng Hsiang** who looked after the general administration ; **Tai Wei** after military affars, and a third called **Yu Shih Ta Fu** who was authorised to impeach officials, to supervise the enforcement of laws and orders. This division of administrative area of the country continued in its general features until the last empire of Manchu was converted into a Republic.

The Great Wall—Owing to the constant incursions of the Tartar Tribes on the northern frontiers, that the Great Wall or **Wan Li Chang Cheng** the ten thousand Li wall was built by Shih Hwang Ti. This wall situated in North China, starts at Chia Yu Kwan pass in western Kansu, winds eastward along undulating mountain ranges, and ends at Po-hai Bay on China's east coast. Measured flat on the map, its length seems to be something over 1,700 miles. But in fact, of course, the Great Wall follows the rise and fall of the mountains, so it is far longer than that. The actual length has been roughly estimated at 3,000 miles.

It must not be supposed that this gigantic work was done all at once. As a matter of fact, the Great Wall was first built about 2,500 years ago, in the latter part of the Chou Dynasty. The feudal lords, engaged in constant war against each other, built walls on their frontier to defend their own states. Then, in 221 B. C., Shih Hwang Ti of the Ch'in Dynasty, succeeded in defeating all rivals and creating an empire. To defend the

*But this point is not yet settled. B. Laufer rejects this theory of the dynasty origin of the name of China; he is of opinion that the word China was imported into China and Later identified with Ch' in. The word according to him is of Malaya origin, see T'oung pao, 1912: pp. 719-726. But Pelliot holds the old view which is corroborated by Central Asian inscription of the second century A. D., where the word Ch'in Jen of man of Ch'in occurs. see Lorigine du nom Chine.

northern marches of his empire against the Tartar invaders, he ordered general Meng Tien, to collect an army of 100,000 workmen to built a continus wall. As walls for defensive purposes already existed along the northern frontiers of the northern states, Meng Tien's work was not to build an entirely new one, but to reinforce, extend and connect the old walls and make them into one. The Great Wall has several kinds of auxiliary strucrures. A small forcess for garrison troops was built at 130-yards intervals, and at six and a quater-mile intervals was a beacon. When an alarm was given, these becaons were lit as a singal to others further along the Wall, so that renforcement could be rushed up. At the ends of the Wall, and at passes and places where it crosses important communication routes, small walled cities were built. The magnificent gates and gate-towers of the passes add to the beauty and sublimity of the Wall.

The policy of Regimentation—Shih Hwang Ti's policy of regimentation is written in the form of a Memorandum by his Prime Minister Lee Shih which contains the seeds of modern Fascism and Communism. After the first unification of China, there was arose a controversy as to whether the feudal system should be kept, and Lee Shih answered as follows :—

"What the Five Emperors did is not a repetition of themselves, what the Three Dynasties did is not an imitation of each other. Each had its particular way of government. It was not that they were opposed to the ways of their predecessors but the times and changes arising out of the times were different. Now your Majesty has accomplished the work of unification. This work will endure for ten thousand years, and is beyond the understanding of these follish scholars. What Yao, Shun, Yu spoke of belongs to the matters of the Three Dynasties. Why should we take them as models ? Formerly the fedual lords were continually fighting against each other. They esteemed the travelling scholars (the Chinese version of Greek sophists) and took them as advisers. Now the Empire has been unified. Laws and commands are issued in a uniform way. When the people live in their home, they should work for agriculture and industry. The literary class should learn laws and the method of administration. Nevertheless the scholars indulge themselves in their dreams of the past and do not learn what is in the present. They are trying to criticise the present regime and to spread doubt and distrust among the common people. Lee Shih, the Prime Minister, not fearing the death penalty, will propose to you the following way.

In the past the empire was so scattered and divided that no one could succeed in unifying it. The feudal lords ruled simultaneously. In their discussions the scholar spoke highly

of the past, in order to put the present in a bad light. They used their Utopian form of language in order to stir up confusion in the actual state of affairs. They proclaim the excellence of what they study privately, in order to attack what the government has established. Now the Emperor possesses the whole world. The distinction between black and white is just calling what is right. These scholars had private consultations and teach the people in their own way. When they hear a new order is issued, they discuss it in accordance with their own doctrines, when they are at Court, they dissent in their silence, when they go out, they discuss the matter in the street. On one side they boast that they are advisers to the Emperor, on the other side, they show how they hold different views from those of the government. They are leading people in making calumnies. This being the case, unless action is taken to stop them, the prestige of the Emperor will be lowered, and the associations and cliques among the people will be formed. It is necessary to prevent this. The histories of the feudal states, with the exception of Ch'in shall be burnt. Except those books which are studied by **Po Shih** (Doctor of Learning), all men who possess copies of **Shu Ching or Book of History, Shih Ching or Book of Poetry** and the of works the Hundred Schools, must all take these books to the magistrates to be burnt. Those who dare to discuss and comment on the **Shu Ching** and **Shih Ching** shall be put to death and their bodies exposed in the market-place. Those who decry the present on the basis of the past shall be exterminated with all the members of their families. Officials who connive at the breaches of this law, shall be punished with the same penalty. Thirty days after the publiation of the order, all who have not burnt thier books will be branded, and sent to forced labour on the Great Wall. Those books which are permitted to be kept, are only those which treat of medicine, divination, agriculture and arboriculture. Those who wish to study laws and administration, should take the government officials as their masters."

When this Memorandum was amended the First Emperor of Ch'in approved it. This case to be known in China as the case of **Burning Classics**, but it covers a much wider field. Still, such extreme measure failed to secure the desired end, because hundreds scholars who were fighting for freedom of thought, and were subsequently buried alive at Hsien Yang, the capital of Ch'in.

Unification and Recompilation of the Script—After nearly two thousand years of Ts'ang Chi's unification of the script, many different characters were again invented by different people and these were used in different regions of provinces. These

characters not only differed in their figure but also in pronunciation and usage. This caused much inconvenience in national life and affairs such as documentary dealing between the Court and provincial governments as well as in the communications between government and the people. Hence camė an unification and recompilation of the script This was done by the Prime Minister Lee Shih of the Ch'in dynasty and his simplified forms of script was called **Hsiao Chuan** or **Small Seal** characters-a simplification of the **Ta Chuan** or **Great Seal Characters.** This uniform script became current through the whole empire. At the same time, Chen Mo, a Censorial officer of the Ch'in Court, brought in a new innovation and the script was called **Li shu** or **Clerical Writing**, which later on became **Ch'ia Shu** or **Model Writing.** Upon it is based the modern Chinese script in use at the present day. Moreover, at the same period writing materials were perfected. Mung Tien, the general of Great Wall fame, is generally believed to have been the inventor of brush used in writing. We may say that the invention of con- venient writing materials and the simplification of the characters, marked the beginning of literary advancement in China.

Shih Hwang Ti died in 210 B.C., while making a tour through the present Hopeh province. After his death, the Ch'in dynasty lasted only a few years. A civil rebellion broke out which resulted in given the empire to Liu Pang, the Prince of Han.

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Chapter V

THE TWO HAN DYANASTIES AND THREE KINGDOMS

(1) The Han Dynasty and the Interregnum of Wang Meng

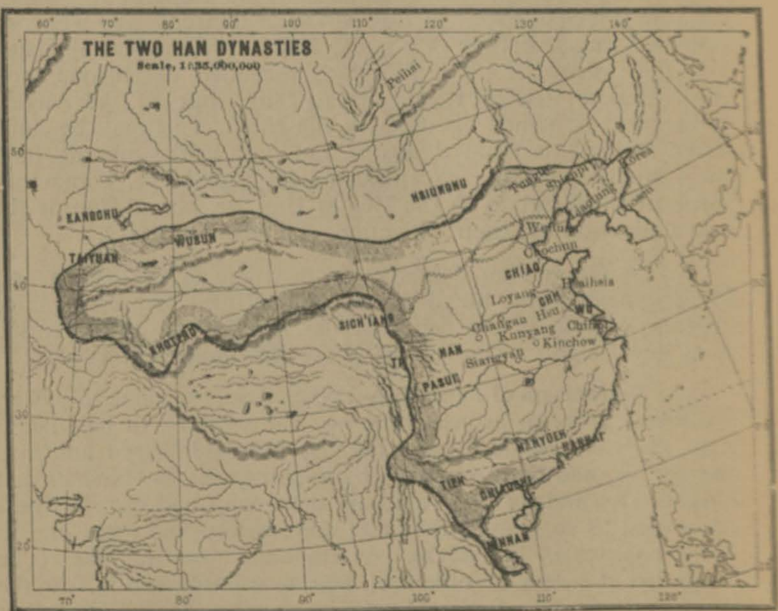
The Ch'in empire, as we have seen, ended in 206. B. C. From 206-202 B. C., there was actually no emperor in China ; and the principal event in this period of anarchy was what we call the Struggle between Ch'u and Han. After defeating Hsian Yu, the agents of Ch'u, Liu Pang ascended the throne took the dynastic title of Kao Ti (Kao-Tsu), that is, the August Emperor and named his dynasty the Han. This may be consi dered the first national dynasty, and even to the present time the Chinese, with the exception of the Cantonese, commonly speak of them- selves as the Men of Han, or Son of Han, is the best indication of their affection for this dynasty.

In the Great Han dynasty, the heritage of the Shang and Chou dynasties was blended with the cultural achievement of different regions in the period of the Warring States and raised to a new height. The following are the important events :

1. **Restoration of Feudalism**—When Kao Tsu came to power, a difficult problem arouse, how was the country to be ruled ? Kao Tsu's old comrades and friends, who had helped him into the throne, had been rewarded by appointment as Marshals and Dukes. By and by he got rid of those who had been his best comrades, as so many rulers had done before and after him in every country in the world. As emperor does not like to be reminded of a very humble past, and he is liable also to fear the rivalry of men who formerly were his equals. It is evident that besides his allowing of many laws and regulations to remain in force and he also reverted to the allocation of fiefs, though not to old noble famalies but to his family members, his relatives and some of his closest adherents, generally people of inferior social position. Towards the end of his reign, all the feudal states of the country, were held by members of his own house. Those feudal states held by Kao Tsu's best friends like Han Hsin, P'eng Yueh and others were suppressed.

2. **State Policy**—The state policy of the Han dynasty was similarity with that of the Ch'in dynasty, but some were changed. I give the outlines as follows :—

A. The dawn of the Ch'in dynasty found the position of **Ch'eng-hsiang** or the Prime Minister who was the first servant of the Emperor and as such he assisted the Crown in the central government of the empire. Next only to the soverign in rank and power, he topped entire official hierarchy. At the beginning of the Han dynasty there was one **Hsiang-kuo** or the Prime Minister, which carried more honour than that of **Ch'eng-hsiang** in the Ch'in dynasty. From 196 to 180 B. C. there were two Prime Ministers—A Prime Minister of the Right and a Prime Minister of the Left, the former ranking above the other. From 179 B. C. on only one Prime Minister were kept. In 1 B. C.,



the title of **Ch'eng-hsiang** was changed to **Ta-ssu-t'u**. Next to the Prime Minister in position, as well as in power, was the **Yu-shih-ta-fu** or Imperial Secretary, and the **T'ai-wei** or Grand Commandant, in charge of military administration, but not necessarily in command of the army. The three of them were collectively named, in the first year of Han Ching Ti's reign (156-141 B. C.), as **San Kun** or Three Lords, to serve as principal advisers to the Emperor. Besides **San Kung**, there were **Chiu Ch'ing** or Nine Ministers, which comprise all the ministers of importance in the central government. The nine ranking ministers were :

1. The **T'ai-ch'ang** or Minister of Ceremonies ;
2. The **Kuang-lu-hsun** or Supervisor of Attendants ;
3. The **Wei-wei** or Commandant of Guards ;
4. The **T'ai-p'u** or Grand Servant ;
5. The **T'ing-wei** or Commandant of Justice ;
6. The **Ta-hung-lu** or Grand Herald ;
7. The **Tsung-cheng** or Director of the Imperial Clan ;
8. The **Ta-ssu-nung** or Grand Minister of Agriculture ; and
9. The **Shao-fu** or Small Treasurer.

There were also certain subordinates of the Imperial Secretary, known as the **Chien-yu-shih** or the Imperial Sectaries of Inspection, who sent out to check on the Provincial Governors. In the tenth month of every year they went to the Imperial capital to make their reports, and in the twelfth month they returned to their respective provinces.

The organization of the local governments, there had been the post of **Chao-yin** or the Administrator of the Metropolis ; **Tu-wei** as the Army Commander of province ; **Chow-mu** or the Commissioner of Division and **Hsien-lin** or the Magistrate of the district.

B. Hsiao-ho, the Prime Minister of Kao Tsu, compiled the **Hsiao Code of Nine Chapters**. The Code, which was by modern standard simple in arrangment, consisting of the following nine points : (1) Rules Governing Robbery, (2) Rules Governing Larceny ; (3) Rules Governing Imprisonment ; (4) Rules Governing Arrest ; (5) Rules Governing Domestic Relations and Census ; (6) Rules Governinr Military Service ; (7) Classification of Penalties, (8) Rules Governinr Cattle ; and (9) Miscellaneous Rules

C. The Emperor Kao Tsu initiated the merit system of civil service. In their eagerness to strengthen they adminis- tration of the governments, both central and local, they called on the high-ranking local administrators to recommand and send to the Court people of exemplary conduct and exceptional ability. The three principal categories of contestants were (1) **Hien Liang Fong Chin**, the gentle and noble persons ; (2) **Hsiao Lien Hsiu Ts'ai**, the Versatile, and (3) **Po Shih Ti Tze**, the candidates of Doctor of Philosophy. These people were then interogated by the emperor and if found satisfactory were given posts of importance.

Judging from the above said of political institutions of Kao Tsu, were emphasis on the one point that how was the country to be ruled. There was little achievements in education and culture. Kao Tsu died in 195 B. C., and left the throne to his son Hui Ti who ruled over the empire lasted a few years. Then the brother of Hui Ti ascended the throne under the dynastic tile of Wen Ti in 179 B. C. He was the follower of Lao-tze's philosophy, and tired to adopt his teaching that a State is best governed by **Natural Laws**. The pratical application of Lao-tze's profoundly mystical ideas to the machinery of government is not easy to think, but the results that followed By Wen Ti interpretation seem to have justified the sage. By him the severe modes of punishment which required the chopping off the criminal's toes, the cutting off of his nose, etc., were abolished. The land tax had also stopped as a sign that the earth belonged to all people, and not to rulers. Next sovereign on the reign was Ching Ti who was lover of the Leagalist teachings and away of Conficianism. Culturally, during the reigns of Wen Ti and Ching Ti, was not so rich in achievements.

The successor of these two emperors was Emperor Wu Ti, whose reign comprising the year 140-86 B. C. was one of the Golden Ages in Chinese history. During his reign, the Han dynasty reached of its power, and the country was greatly enlarged. In the south it included the present provinces of Chekiang, Fukine, Kwangtung, Kwanghsi and Cochin-China ; in the southwest, all the tribes that had held sway in Yunnan, Kueichow and Szechuan, now acknowleged the sovereign of the Han emperor, while in the north, the power of Huns was shattered and the boundary of the country included in what is now Inner Mongolia in the north ; the Tien Shan Nan Route in the northwest, and Liao Tung and north Korea in the northesast. To maintain his armies at the new conquered territories he demanded an inventory of all the possessions of the people, and mulcted them of five per cent. Of their value, confiscating the property of those who made false returns. Informers naturally grew space, and finally the country arose in rebellion, which was only suppressed by a general slaughter of the feature of his reign. The most interesting to us is sending of General Chang Chien, in 138 B. C., to persuade the Yueh Chi tribe to return. Their former original settlement was Ho Hsi, from where they had migrated westward to escape from the marauding Huns. They founded a powerful state in what is now Bokhara, and thus left the northwest of China unprotected. So if there had been alliance with Yueh Chi, it might surely prove of adventage to China. But the mission for which it was sent failed Chang Chien brought back lot of valuable information of the country,

which ultimately led to the isolation of the Huns. According to **Shih Chi** or the **Records of History** that when Chang Chien returned to China in 126 B. C., and reported to the emperor, Wu Ti of the Han dynasty, about the Indian alliance with the great Yueh Chi against the Huns. In his report he states : "I saw in Bactria bamboo and cloth which I recognized as having been made in our province Szechuan. I was much suprised and asked how these things could be available at so distant place. The trader told me that they had been brought from Sindhu a great and very rich country far the south." He also brought the grape vine, the lucerne, the pomegranate, and other several plants, which were afterwards planted in the **Shang Lin** or Superior Grove Park. Thenceforth, Bactria, Afghanistan, Parthia, Mesopotamia and the Roman Empire became known to the Chinese Court.

The emperor Wu Ti who carried out the plan of the noted Confucianist, Tung Chung-shu, who asked that "all not within the field of Six Disciplines of the arts of Confucius, should be cut short and not allowed to progress further," that Chinese thought became largely centred around the Confucianism. The causes of the ultimate triumph of Confucianism due to the facts that the Confucianists were versed in the former records and institutions, and were able to idealize and revivify them through their expositions and discussions, and to give them order and clarity. The other philosophical schools, dealt only with political or social ideas as such, and therefore lacked the broad outlook of the Confucianists and their uniform system of approach towards the concrete problems of government and society ; during the 'reconstruction period' that followed the Han political unification, these other schools therefore were quite unable to compete with Confucianism.

At about the same time, finance and commerce made great advances. To fight against private monopolies, the emperor Wu Ti set up State monopolies. A post called **Shao Fu** was put in charge of the special revenues of the Court, which were drawn principally from the mountains, seas, lakes, and marshes. A public transport system was also instituted with its aim of assuring the circulation of 'commercial produce' in such a way as to prevent 'sudden variations in price' in the country. It had also to try to secure certain uniformity in the markets, where up to then the officials had acted each 'at his own will'. There was an officer called P'ing Ch'un or the balance of trade, set up in the capital, who had charge of delivery and trans sport for the whole country. He had the duty of stocking merchandise ; when goods became dear they were sold, and bought when prices were low. In this way the rich businessmen would

be prevented from making big profits......and prices would be regulated throughout the country.

Three rulers of no special note reigned from 86 to 33 B. C. Under the emperor Ch'eng Ti, the academic institutions again made progress. He ordered Liu Hsiang, the Imperial Household Grandee, to collate the books in the Imperial Library, and the Internuncio, Chen Nung, was sent as Messenger to search in the empire for lost books. When Liu Hsiang passed away, his son Liu Hsin appointed as Cataloguer of the Imperial Library. He wrote a book called **Ch'i Lueh** or **Seven Summaries**, which traces the evolution of the various schools of literature from ancient times, adducing certain historical factors to explain the rise of each, and carefully excluding supersitious explanations. It was a truly classical work of its time.

With P'ing Ti (1—6 A. D.) begin the machinations of the infamous minister, Wang Mang, who poisoned the youthful emperor, and first placed a child of two on the throne with himself as regent ; then three years later deposedthe child and usurped the throne. He named his dynasty the Hsin means 'new'. The country was known as **New China**. The Chinese people never regard him as the lawful emperor ; and organized a revotionary groups called Red Eysbrows who fought with the Usurper. He was finally overthrown by a rising which placed a scion of the royal family on the throne. The Usurper's body was cut into pieces, and his head tossed about in the marketplace. The regime was lasted only for 14 years (9—23 B. C.).

The Eastern Han Dynasty (25—220 A. D.)—Several aspirants to the throne on Wang Mang's death ; the ensuing fighting lasted for two yers until a member of royal family named Liu Hsiu emerged the victorius. He removed the capital from Chang-an into Lo-yang and took the title of Kuang Wu Ti or the Bright Martial Emperor. From his reign it is known as the Eastern Han. The empire was divided into thirteen provinces instead of thirty-six over a **T'zu Shih** or Governor was appointed to rule. During his reign in 34 A. D., that Jeweish traders settled in China and the Northern part of Annam (present Tonquin) was annexed to China. Kuang Wu Ti was succeeded by his son Ming Ti, in whose reign Buddhism was first introduced with imperial sanction into China. According to the **Records of the Lineage of Buddha and Patriarchs** wtitten by priest Chihpang in the Sung Dynasty (1127-1280 A. D.) states :

"The Chinese emperor Ming Ti of the Eastern Han dynasty (the Latter Han Dynasty) in the seventh year of his reign, once dreamt that a golden man came flying into the palace with the light of the sun shining upon his neck. The next morning the

emperor enquired of his courtiers what the message of that dream was. One of them, named Fu-yee, immediately informed him that it was the sage of the western world, named Buddha, who lived at the same time as the Chou dynasty. Ming Ti was so much impressed by the dream that he sent as envoys General Ts'ai-yin, the learned doctor Ch'in-ching, Wang-tsun and other eighteen members in all on a mission to India to bring Buddhist scriptures and priests. After two years Ts'ai-yin and others met two Indian monks, name (in Chinese) Kia-yeh-mo-tan and Chu-fa-lan in the Yueh-chi country of Central Asia and received images of Buddha and Sanskrit texts which contained more than six million words. These were brought to Lo-yang in A. D. 64, together with the two Indian monks riding on white horses. They paid their repects to the Chinese Emperor and lived at Ho Lu Monastery. The following year the Emperor ordered the White Horse Monastery to be built outside the west gate of the city of Lo-yang. Kia-yeh-mo-tan then started upon the translation of the **Sutra of the Forty-two Sections.**

Kia-yeh-mo-tan (Kasyapa-Matanga) was a Brahman from Central India. When young, he was noted for his telent. With ardent purpose he studied various treatises, and extracted from, them new and hidden meanings. Moved by the Divine Spirit he went to Western India, where he was invited by the people of a small country to come over and explain the **Suvarna-Prabhasa Sutra** to them. Just at this time a neighbouring state attempted to march an army into the former country, but they were unable to advance over the froniters. Suspecting some secret agency, they sent messangers to find out the reason of the hindrance. Having entered the country they found the king and his ministers etc., quietly listening to the Sutra of the great development, while a divine spirit was protecting the country. In this way they were converted, and it was just then that T sai-yin and the other emissaries from China met Kasyapa-Matanga, and brought him to Lo-yang to the Emperor in A. D. 64. He lived in the White Horse Monastery and tranlated the **Sutra of Forty-two Sections**. Chu Fa-lan (Dharmaraksa) also belonged to Central India. At an early age he exhibited great talent and fondness for Buddhist texts, especially the vinaya. He could recite more than a hundred myriad words from the sutra. Although hospitality was freely offered him, he was not content to remain at home, but wished to travel to make known the true doctrines. Contrary to the wish of the king of the country, he secretly left the place with Kasyapa-Matanga, and after travelling with him he came to China, where during the reign of the Han emperor, he assisted in the translation of the **Sutra of Forty-two Sections**. After Kasyapa-Ma-

tanga's death, Chu Fa-lan, from the 68 A. D. to 70 A. D., translated alone single handed other Sutras.

Of these the following is a list :—

The Buddhacarita-Sutra, 5 fasc.

Dasabhumi-klesakkhedika-Sutra, 4 Fasc.

Dharmasamudrakosha-Sutra, 3 fasc.

The Jataka, 2 fasc.

A gethering of differences of 1260 **(articles of) Sila or moral precepts.** 2 fasc.

The spread of the new religion began in this way. At first however, it made but little progress, and it did not succeed in gaining a firm foothold in China until three hundred years later.

In the reign of Ho Ti, (89-106), China possessed many able generals, who were engaged in expeditions against the Huns. The Tartars by this time had extended their conquests as far as Central Asia ; and in their campaigns against them the Chinese generals led their armies acrose the Tien Shan and also penetrated as far as the shores of the Caspian Sea. It is reported that on one of these expeditions the Chinese troops reached the Eastern boundaries of the Roman Empire.

It is also interesting to note that the Taoist religion was established at this time. The founder of the Taoist Religion was Chang Tao-ling, was a descendant of Chang Liang in the 8th generation. He was born near the T'ien Mu mountains in the 10th year of the Emperor Kuang Wu Ti's reign of the Han dynasty. At the age of seven, Chang Tao-ling had mastered the **Tao Te Ching** of Lao-tze and the diagrams known as the **Plan of the Yellow River** and the **Scroll of the River Lo**, having profoundly studied their mystries. Later he went to Szechuan province and settled down at He Min Shan or the Grane's Call Mountains, where he wrote a work on **Tao** (Universial Way) in 24 chapters. As the result of magical power bestowed on him by Lao-tze, he is now able to multiply his bodily form and to dissipate his shadow. Thereupon the people with one accord began to serve and venerate him as their Master, and the number of his followers amounted to tens of thousands. Thus the development of Taoism into an organized religion owed its inception to Chang Tao-ling. He was the first of a long line of **Celestial Preceptors** whose office has been likened to that of the Pope at Rome. They believe that the Tao or the ultimate principle of the universe, being itself everlasting, should be able to impart the same blessing to its creatures ; that is to say,

if the whole human personality could be brought into complete harmony with Tao, it might be expected to share in its immortality. Thus, the question arose how to achieve such harmony, namely how to "attain Tao". Generally speaking, according to the doctrines of the Taoist religion, a two-fold process was considered necessary : (1) cultivation of the mind, with Tao as the model : quietude, passivity, gentleness, self-effacement were the main characteristics to be aimed at ; (2) a gradual refinement of the bodily substance by means of physical exercises, dieting, regulation of the breath, and the taking of appropriate drugs. The origin of the theory of the Taoist religion could be found in close association with the amorphous system of the school of Taoism. Lao-tze in the **Tao Te Ching** speaks of the man possessed of Tao as enduring for ever : "By maintaining the unity of body and soul, can you not escape dissolution ?" And in another mystic passage : "He who has graspd the secret of life will be safe from the attack of Buffalo or tiger.... And why ? Because he has no spot where death can enter. Such sayings, vague though they are, must have opened the way to a belief in the possibility of attaining actual immortality.

Of the eight emperors who succeeded, no one on accession had reached adult years, and most of them were infants. The empire fell into the hands at the worst of ennuchs, at the best of ministers. The **Hwang Chin** rebels or the Yellow Turbans arose in the reign of the emperor Lin Ti and in suppressing them the two detested ministers Tung Cho and Ts'ao Ts'ao came into power. After Tung Cho was stabbed by his own general Lu Pu Ts'ao Ts'ao became the ruler of the Wei State in the Northern China. On Ts'ao Ts'ao's decease, his son Ts'ao Pei who dethroned the Han emperor Fei Ti, and assumed the royal title and power, thus ending the Han dynasty.

(2) The Cultural Achievements and Social Conditions

Cu'turally the period of the Two Han Dynasties was the best China had so far experienced, apart from the Chou Dynasty. As a consequence of the immensely increased number of educated people, resulting from the inventions of brush, paper, ink, circles of scholars, and the Court was also patronizing of literature in the country. The following are the cultural situations dealing with classics, philosophy, literature, history and art etc. in the country.

(1) **Classical Studies**—A number of texts were used by Confucius for teaching purposes, comprising what we have already known as the **Six Disciplines** : **Shih**, or the **Book of Poetry** ; **Shu**, or the **Book of History** : **Li**, or the **Book of Rites** ; **Yueh**, or **Music** : **Ch'un Ch'iu**, or the **Annals of Spring and Autumn**, and **I** or **Book of Changes**. According to **Ch'ien Han Shu** or the **Book of Former Han Dynasty** that the term, **Six Disciplines** means the study of classics. Shih Hwang Ti of the Ch'in dynasty who burned the books encountered the opposition of the literati and the Chinese classics could not be hardly destroyed in the country. When the emperor Ch'eng Ti of the Han Dynasty came to the throne, he ordered a search in the empire for lost books. Therefore the Confucian classics had been collected in a certain number. Besides the emperor Wu Tizwho ordered that all not within the field of the **Six Disciplines**, should be cut and not allowed to progress further ; thereofre the Chinese thought centrered around Confucianism ; while at the same time the teachings of the Confucian school became definitely confined to those of classics. He also created the title, **Po Shih** or Doctor of Philosophy, he conferred upon the Confucianists. The classical studies was very much received by the people. During the 4th year of the emperor Chang Ti's reign of the Han dynasty (79 A. D.), a great meeting of Confucian scholars was held in the capital, at a place called **Pai Hu Kuan** or the **White Tiger Hall**. At this meeting disputed passages in the classics were discussed, and a record was made of the resuts, which has come down to us under the title **Pai Hu T'ung Yi** or **A Comprehensive Discussion in the White Tiger Hall**. This work represents the theories of the **New Text school**.* Numerous scholars of the Confucian Classics were lived during this period.

*The classics which contain their commentaries were largely written from memory by the learned scholars of the Western Han dynasty, for example, Fu Shen who related the **Book of History**, is called the New Text School. About the time of Wang Mang, however, some books, said to have been exhumed from the wall of Confucius house they were written in an archaic script and presented to the government . They contained a text slightly different from that of **New Text** and were called **Ancient Text**.

Ma Jung and Cheng Hsuan were the greatest. Ma Jung (79-166 A. D.) was popularly known as the Universal scholar. His learning in Confucian lore was profound, and he taught upwards of one thousand pupils. He introduced the system of comments in the body of the page, using for that purpose smaller characters cut in double columns ; and it was by a knowledge of this fact that a clever critic of the T'ang dynasty was able to settle the spuriousness of an early edition of the **Tao Te Ching** by Lao-tze with double-column commentary. He had held a post as **Chiao Shu Long** or the Officer of Collating Books in the An Ti's reign and later on he was appointed as **Tai Hsiu** or Governor of South province by the Emperor Huang Ti (147-167 A. D.) of the Han dynasty. His most famous pupil was Cheng Hsuan (127-200 A. D.). He was a native of Kao-mi (present Ankin district of Shantung province) and was one of the most voluminous of all commentators upon the Confucian classics in the Han dynsty. He lived for learing. The very slave-girls of his household were highly educated and interlarded their conversation with quotations from the **Book of Poetry**. He had written commentaries on the **Book of Poetry**, the **Book of History** and the **Book of Rites** etc. It must be borne in mind that commentaries upon the classics are not usually regarded as literature ; they are so respected by the educated Chinese, who place such works in the very highest rank, and reward successful commentators with a coveted niche in the Confucian temple.

The emperor Lin Ti was a patron of classics, and in 175 A. D., caused the **Five Classics** to be engraved on stone and set up at the door of **Pi Yung** or the Imperial University.

(2) **History**—So far as China is concerned, the art of writing history may be said to have been created during the period of Ssu-ma Ch'ien who was so called the Father of History. He was born at Lung Men in the fifth year of the emperor Cheng Ti's reign of the Han dynasty.

When Ssu-ma Ch'ien was a child, his father, Ssu-ma Tan, went to Changan (the modern Sian, then the capital of the country) to become the court astronomer and archivist. The boy was tutored by Tung Chung-shu and Kung An-kuo, both famous scholars. Under his father's influence, he developed a profound interest in history. At twenty, he set out to visit places of historical interest and gather information of past events. He travelled through the modern provinces of Honan, Hunan, Chekiang, Kiangsu and Shantung.

Becoming a court chamberlain before he was thirty, Ssu-ma Ch'ien later succeeded to his father's post. In his capacity of archivist, he accompanied the emperor Wu Ti (140-87 B. C.) on

tours round the country, which included parts of the present Shensi, Kansu, Hopei, Anhwei, Hupeh and Shantung Provinces, as well as Inner Mongolia. He participated in various tasks and events such as the damming of a breach on the Yellow River dyke, which was personally supervised by the emperor, military manoeuvres outside the Great Wall, and the ceremony of sacrifice to heaven and earth held on top of Mt. Taishan in Shantung. As an envoy to the national minority peoples of the south-west, he got as far as the western part of what is now Yunnan. Wide travel gave him a profound understanding of China's geography, economy, history and varied peoples.

Ssu-ma Ch'ien's father had hoped to write a new history of China, but was never able to accomplish his ambition. Dying he asked his son to carry on the work. This was precisely what Ssu-ma Ch'ien himself wanted to do. At the age of forty-one, he began his titanic labour on the **Shih Chi.**

While writting the history, Ssu-ma Chien offended the emperor by too straight-forward remonstrance. He was imprisoned and suffered the cruel punishment of castration. But because his main aim in life was to finish his work, he stood the ordeal with the spirit of a martyr. He continued to write after he was released from prison. At the age of fifty-two, he completed his life's work. The date of his death, it is believed, was around 90 B. C.

His work **Shih Chi** or the **Records of History** became a model for all later historians. It is a history of China from the traditional periods down to about one hundred years before the Christian era, in one hundred and thirty chapters, arranged under five sub-headings, as follows :

1. The **Annals of the Emperors and Kings**—(12 essays) ;
2. The **Chronological Tables**—(10 essaays) ;
3. The **Eight Chapters on Rites, Music,** the **Pitch-pipes** the **Calendar**, the **Astrology, Imperial Sacrifices' Watercourses,** and **Political Economy**—(8 essays) ;
4. The **Annals of the Feudal Nobles**—(30 essays) ;
5. The **Biographies of the many of prominent persons of the period**—(70 essays) ; which covers nearly

three thousand years. In such estimation is this work justly held that its very words have been counted, and found to number 526,500 in all.

The history by Ssu-ma Ch'ien stops about 100 years before Christ. To carry on from that point was the historian named Pan Piao (3-54 A. D.), but he died while he had only completed sixty-five articles as the continuation to the **Records**

of History. His son Pan Ku, took up the unfinished work left by his father, but was involved in a political intrigue and thrown into prison, where he died, before completing the **Book of the Han Dynasty** contain 100 volumes at that time. The emperor Ho Ti handed the uncompleted **Book of the Han Dynasty** to Pan Chao, the younger sister of Pan Ku, who had been all along his assistant, and by her it was brought to completion down to about the Christian era. This lady was also the author of a volume of moral advice to young women entitled The **Canon of Young Women**, and of many poems and essays.

Apart from these two historical works, there are also some encyclopaedias, for general reading. The first compilation of this sort was the work of Lu Pu-wei, who was prime minister and regent during the minority of Shih Hwang Ti. The work called **Lu Shih Ch'un Ch'iu** or the **Annals of Spring and Autumn by Lu**. It contains general information concerning ceremonies, customs, historic events, and other things the knowledge of which was part of a general education and the thought of which was based on confucian doctrines. The next one is known as **Shen Hai Ching** or the **Canon of Mountains and Seas**. This work, arranged according to regions of the world, contains geography, natural philosophy, and the animal and plant world, and also about popular myths. The following is specimen which concerning the beginning of China :—

"Beyond the Northwestern Sea, west of the Red River, is the kingdom of the fore-fathers, who lived on grain......Still westward are the Wangmu Mountains, a vast range, where the Kingdom of Wu is located, whose people feed upon the eggs of the wild phoenix and drink sweet dew. Their every wish is gratified as soon as uttered."

(3) **Philosphy**—We understand that during the ancient period of Chinese philosophy interest was largely centered on human affairs, so that it was not until the beginning of the Han Dynasty that cosmological theories assumed such fullness as found in the **Book of Changes's Appendices** and in the **Huai Nan Tzu**. The book entitled **Huai Nan Tzu**, was written by Liu An, a grand-son of the founder of the Han dynasty, became Prince of Huai Nan, and it is as Huai Nan Tzu, the philosoper of that ilk, that he is known to the Chinese people. The book contains 21 chapters, which gives a unified system of cosmology to explain how Heaven, Earth, and all created things came into being. The end of this philosopher was a tragic. He seems to have mixed himself up in a plot against the throne, committed suicide in 122 B. C.

Now we shall come on Yang Hsiung and Wang Ch'ung, whose thoughts were the best representatives of the Two Han

dynasties. Roughly speaking, we may say that whereas the thought of the Two Han dynasties was dominated by the amalgamation of Confucianism with the Ying Yang school, that of the Wei and Tsin saw a new amalgamation take place between Confucianism and Taoism. Yang Hsiung and Wang Ch'ung, whose ideas as marking the final phase cf the Han thought and as opening the way for that of the Wei and Tsin dynasties.

Yang Hsiung was a well-known figure in Chinese philosophy as well as in literature. He was a native of Cheng-tu, the present capital of Szechuan province. While young he was fond of study and did not confine himself to a word-for-word analysis but tries to penetrate its meaning as a whole. He was a lover of antiquity who delighted in the Tao or the moral path, and his aim was through his writings to gain a reputation among later generations. He maintained that among the classics none is greater than the **Book of Changes**; hence he wrote the **T'ai Hsun** or the **Canon of Great Mystery**. Also that among the commentaries none is greater than the **Annals of Spring and Autumn**; hence he wrote the **Book of Fa Yen or Model Sayings**. Both of the books, completed between 1-6 A. D. On completion of this last, a wealthy businessman of the Commandery of Shu, was so struck by its excellence that he offered to give 100,000 cash if his name should be merely mentioned in it. But Yang answered with scorn that a stag in a pen or an ox in a cage would not be more out of place than the name of a man with nothing but money to recommend him in the sacred pages of a book. Liu Hsin, however, sneeringly suggested that posterity would use Yang Hsiung's work to cover pickle-jars.

According to the **Canon of Great Mystery**, the supreme first principle of the universe is Mystery; it is the moving force whereby all things in the universe are brought into being, and from which they receive their orderly arrangement. This shows how his **Canon of Great Mystery** being indebted to the ideas of Lao-tze's **Tao Te Ching** and the **Book of Changes** compiled by Confucius. Yet in his another Book of **Fa Yen**, he was given final allegiance to Confucius and Confucianism, and held that later scholars should always take care to base themselves on the classics when formulating their own thoughts. He said :

"Books that do not follow the classics are no books. Words that do not follow the classics are no words. Words and books that do not follow the classics are all useless."

Yang Hsiung was born in the 4th year of Kan Lu's period (52 B. C.), and died in the T'ien Feng period of the Latter Han dynasty, (18 A. D.) at his age of seventy.

A brilliant writer who attracted much attention in his day was Wang Ch'ung, a contemporary with Yang Hsiung. He was a native of Shang-yu of present Chekiang province. He was fond of the 'old learning'. With Liu Hsin and Yang Hsiung he frequently discussed and analysed doubts and differences. He wrote a book in twenty-one chapters, called the **Hsin Lun** or **New Discourse**, in which he discussed the current affairs of his age, has since been lost. Only one of his works is extent, the **Lun Heng** or the **Critical Essays**, consisting of eighty-five essays on a veriety subjects. This book written by Wang Ch'ung "as a recluse living in solitary retirement", to see how he thus "tried to find out truth and falsehood" among the "current books and common sayings," of his days. He was born in the 3rd year of Chien Wu period and died during the Yung Yuan period of the Han dynasty (98-104 A. D.), which would place his death roughly around the year 100 A. D.

(4) **Literary**—During the Two Han Dynasties, literature made great progress. There flourished at the time, Ssu-ma Hsiang Ju, Mei Sheng, Lee Ling, Su Wu and others, whose works in prose and peotry are regarded as the best literary productions of antiquity. The emperor Wu Ti of the Han dynasty, who himself was a famous poet. The following **Poem of Autumn Wind** is his specimen :—

The autumn blast drives the white cloud in the sky,
Leaves fade, and wild geese sweeping south meet the eye ;
The scent of late flowers fills the soft air above,
My heart full of thoughts of the lady I love.
In the river the barges for revel-carouse,
Are lined by white waves which breack over their bows ;
Their oarsmen keep time to the piping and drumming,
Yet joy is as naught
Alloyed by the thought
That youth slips away and that old age is coming.

(*From Giles translation*)

We understand that during the beginning of the Han Dynasty, the poetry was still composed on the model of the **Li Sao** of Ch'u Yuan's poem,* but gradually the poems were written in

*Li Sao (The Lament) is one of the most remarkable works of Ch'u Yuan, born in 340 B. C., during the period of Warring States in the kingdom of Ch'u. This long lyrical poem describes the search and disillusionment of a soul in agony, riding on dragons and serpents from heaven to earth. By means of rich imagery and skillful similes, it express love of one's country and the sadness of separation. It touches upon various historical themes intermingled with legends and mythe, and depicts, directly or indirectly, the sociol conditions of that time. The conflict between the individual and the ruling party is repeatedly described, while ot same time, Ch'u Yuan affirms his determnation to fight for justice, love for the free thinking people.

metres of four, five, and seven words to a line. Su Wu who first wrote several poems in metre of five words to a line. He had been sent to the Court of Huns as envoy by the emepror of Wu Ti of the Han dynasty, and detained by them . He was released, after a captivity of nineteen years. He had gone away in the prime of life ; he returned a white-haired and broken-down old man. Before he was leaving for Tartar's area from China, he had written a poem to his wife. This is a specimen of this skill in poetry :

My dear wife, you and I have been as one,
No doubt has married the faith, which love has won,
Our chief desire thorughout the married state,
Has been of love and joy to give and take.

So run the opening lines.

With the patriot Su Wu is associated his renegade contemporary Lee Ling who was sent in command of 5,000 infantry, he penetrated the Hun's territory as far as the Mount Lin-chi, where he was surrounded by an army of 30,000 of the Hun's troops, and when his troops had exhasuted all their arrows, he was forced to surrender, and remained there for twenty years until his death. He was ordered to try by brilliant offers to shake Su Wu's unswerving loyalty but all was in vain. Lee Ling and Su Wu are said to have exhanged poems at parting. But the most famous of all, is a letter written by Lee Ling to Su Wu after the latter's returned to China, in reply to an affectionate appeal to him to return also. The pathos of the letter is enough to make even the gods weep. Here is the first paragraph of the letter :

> "My dear Tzu-ch'ing, my dear friend, happy in the enjoyment of a glorious reputation, happy in the prospect of an imperishable name,—there is no misery like exile in a far—off foreign land, the heart brimful of longing thoughts of home. I have thy kindly letter, bidding me of good cheer, kinder than a brother's words ; for which my soul thanks thee."

Ssu-ma Hsiang Ju was a native of Chengtu, the capital of modern Szechuan province. He was styled as Chang-ch'ing. He was a skilled writer and especially fond of the poetry and rhymic prose. The scholars of the Wei, Tsin and the Six Dynasties, who composed the rhymic prose were on the model of the essays which wrote by Ssu-ma Hsiang Ju. He was a very romantic person, like Lothario in the **Fair Penitent** by Rowe, who eloped with a young widow, named Cho Wen Chun, made

such a name with his verses that he was summoned to Court, and appointed by the emperor to high office. His poems like the **Song of Lute** have survived to this day.

Mai Sheng was a native of Huai-an of present Kiangsu province. He held high post in the State of Wu in the Emperor Ching Ti's reign of the Han dynasty. He was disfavoured by the Prince of Wu as he remonstrated with some measures on State administration and he left for Liang where he stayed for some time. His poetry formed styled on Ssu-ma Hsiang Ju, has the honour of being the first to bring home to his fellow-countrymen the extreme beauty of the five word metre. From him modern poetry may be said to date. Many specimens of his workmanship are extent :—

> The red hibiscus and the reed,
> The fragrant flowers of marsh and mead,
> All these I gather as I stray.
> I strive to piece with straining eyes
> The distance that between us lies.
> Alas that hearts which beat as one
> Should thus be parted and undone.

T'sai Yung was a native of Chen-liu. He held a high post called **Long Chun** or the Junior Minister of Palace Affairs in emperor Li Ti's reign of the Eastern Han dynasty. When Tung Cho came to power, he was appointed the Chancellor of Education. He is chiefly remembered in connection with literature as superintending the work of engraving on stone the authorized text of the **Five Classics.** With red ink he rote these out on forty-six tablets for the workmen to cut. The tablets were placed in the **T'ai Hsueh** or Imperial University, and fragments of them are said to be still in existence. He is not only a famous calligraphist but also a well-known poet in our literary history. His poem **Watering my pony in the pools beneath the Great Wall**, earned for him the name of poet.

> Oh green, green are the grasses on river banks,
> And far, far goes my heart along the road the traveller trades......

It runs the first two lines.

(5) **Philology**—It has since been so widely cultivated by the Chinese, was called into being by a famous scholar named Hsu Shen. He was a native of Ju Nan. Entering upon an official

career, he had been promoted as **T'ai Wei** or the Minister of Army and later on he appointed as **Chi Chiu** or the **Chancellor of Education** in the Eastern Han dynasty. He was a great scholar of the **Five Classics**, and wrote a work on the discrepancies in the various criticisms of these books. But it is by his **Shuo Wen Chieh Tzu** or **Explanation of Script and Elucidation of Characters** that he is now known. This was a collection, with short explanatory notes, of all the characters-about ten thousand-which were to be found in Chinese literature as then existing, written in what is now known as the **Small seal** style. It is the oldest Chinese dictionary of which we have any record, and has hitherto formed the basis of all etymological research. It is arranged under 540 radicals, that is to say, specially selected portions of characters which indicate to some extent the direction in which lies the sense of the whole character, and its chief object was to exhibit the pictorial features of Chinese writing.

(6) **Medicine and Surgery**—The famous physician in the Eastern Han dynasty was Chang Chi who styled as Chung-ching. He wrote two books, one is called **Shang Han Lun** or the **Treaties on Fevers** and the other **Ching Kuei Yao Lueh** or the **Medical Principles and Essentials**, both of them were big factors in the development of indigenrous medicine in his time. They give many prescriptions for the treatment of fevers and other diseases, and name some eighty kinds of medicaments, including antipyretics, cathartics, diuretics, emetics. seadatives, stimulants, digestive remedies and antidiarrhoeal drugs—which even today serve as an important basis for Chinese medical doctors.

Surgery also attained a high level in the last period of the Eastern Han Dynasty. The renowned doctor, Hua To, performed major abdominal operations under general anaesthesia. He also employed emetics to cure intestinal worms, and hydrotherapy for the effects of wounds. He was the inventor of a form of physical exercise which imitated the movements of five animals—the tiger, the stag, the bear, the monkey and the bird for the cure of chronic diseases. It is a great loss to Chinese medicine that most of Hua To's works on surgey were destroyed after he was arrested and executed by Ts'ao Ts'ao, a military commander of the Han dynasty.

(7) **Art**—The paintings of the Two Han dynasties show a masterly and lively handling of figures and an ability to depict psychological and facial expressions. The emperor Hsuan Ti was a patron of paintings and he himself a artist. He painted portaits of his eleven favourable ministers at Chi Lin Ke palace. There were many famous artists who were contemporary with

the emperor Yuan Ti, among them Mao Yen-shou was most well known and was famed for portait painting of his time. Music was encouraged by the authorities, for example, the emperor Wu Ti of the Western Han dyansty, who instituted a Board of Music at the Court and appointed the famous musician Li Yen-nien as the head and Ssu-ma Hsiang Ju and others the advisors.

The Chinese music was also enriched by three new instruments which brought back fron Western Region by Chang-ch'ien. One was called by Chinese as P'i Pa, its body was round and it had a board of four strings; the player held it against his breast and sounded the strings with a plectron. Another instrument, probably stringed, was called the K'ung Hou. It produces a soft amorous tone, and later appeared in place of music which was obscene. The third may have been a kind of fourteen stringed zither with a bamboo body, which called by Chinese as Yang Ch'in.

(8) **Mathematics and Astronomy**—During the periods of the Two Han dynasties, two famous mathematical treatises appeared the **Chou Pi Suan Ching** or the **Mathematical Classic of the Chou Dynasty** and **Chiu Chang Suan Shu** or the **Arithmetical Treatise in Nine Chapters**. From these writings we will come to know that our Chinese mathematicians had made great progress in artihmetic, algebra and geopetry in very early time. Their theoretical insight, moreover, was matched by their skill in practical application—the calculation of land areas, the volume of earthwork, statistics of the distribution of grain, computation of the altitude of the sun, and so on.

In the **Chou Pi Suan Ching** the ratio of the circumference to the diameter was given roughly as 3, i.e. the circumference was taken to the three times the length of the diameter. This figure was somewhat improved on by the Han Astronomer Chang Heng, who put it at 3.16. During the time of Three Kingdoms (220—280 A. D.), Liu Hui, a well-known mathematician calculated the ratio as 3.14.

Chang Heng, the great astronomer of the Han dynasty, was a contemporary of Ptolemy. He was born in 78 A. D. in the Nanyang district of Honan province. A hardworking student as a boy, in his teens he became a scholar. Later he left home, went to Chang-An and subsequently enterned the Imperial Academy, at that time the nation's highest institution of learning, in Lo-Yang. At the age of 33 he was appointed to serve the court as an adviser on cultural and educational affairs. While holding this office he hapened to come across a book of **Tai Hsuan Ching** or **Canon of Great Mystery** written by Yang

Hsiung, a great philosopher of the Han dynasty. Reading it he found that part of the book dealt with astronomy and mathematics. This so aroused his interest that he resolved to study natural science himself. Several years later he was transferred to another post-that of **Tai Shih Ling** (Official Astronomer), in charge of astronomical research and observation and earthquake records. For twenty years he devoted his life to scientific work, and became the most well-known astronomer of his time. Besides inventing the hydraulic armilly sphere and the seismoscope, both of epochmaking significance, he wrote two treatises on astronomy, the **Hun Tien Tu Chu** or **Description of the Celestial Globe** and **Ling Hsien** or the **Celestial Constitution**. They contain the essentials of his astronomical theories. "The universe", he said, "is like an egg. The earth is the yoke and the sky the shell." This theory was a bold advance on previous astronomical theories which affirmed that the sky was round and the earth flat. Evidently Chang Heng knew a good deal about what the universe was really like. It is noteworthy that He arrived at the conclusion that the earth was more or less speherical. At the age of 55 Chang Heng was promoted as **Shih Chung**—High Counsellor to the Emperor. In the year 139, the year after he was recalled to office in the capital, Chang Heng passed away at his age of 61.

(9) **Agriculture and Industry**—The economy of the Han dynasty was undoubtedly mainly agricultural. Though agricultural development in the country depended on the vast plains endowed by nature, yet in addition the advancement of hydraulics was also a significant factor. According to the **Yu Kung** or **Tribute of Yu**, hydraulics are reflected in such descriptions as the conservancy of rivers according to the contours of the land, the determing of tribute payments according to soil fertility and terrain, and the fine planning and careful investigations. Besides these, there are many other accounts of hydraulic undertakings such the conservancy work done on the Yeh River by Hsi-men Pao, and the construction of the Hung-kou and Wu-tao canals. During the Han Period hydraulics underwent further development. The old dammed-up ponds, some drained and others filled with water, which are mentioned in the **Shui Ching Chu** or **Classics of Water**. The combination of natural resources and artificial irrigation made the country as they granary one.

I have mentioned in the previous chapter that before the Han dynasty, the paper was made of silk as the fact that the character **Chi** (paper), is written with the radical for silk instead of bamboo. The paper, so far as the cheaper bamboo variety is concerned, was an invention by T'sai Lung of the Han dynasty, which marked the beginning of literary advancement in China.

The Prime Minister of Shu Han kingdom, Chu Ko-liang, who is said to have invented a device, commonly called **Wooden Oxen** and **Running Horses** as a means of transport. It shows that the Chinese mechanical industries was begin from this period.

Another significant additions to industrial culture was invention of water driven mills and wheel-barrow by Ma-Chun of the Wei kingdom, the use of which in grinding grain and irrigating fields freed Chinese farmers of an enormous burden.

In each district where handicrafts are numerous there is stationed a Supervisor of Industries to be in charge of the production and taxation of goods. There were also Supervisors of Weaving, Salt and Iron during the Han Dynasties.

(10) **Communications**—During the time of the Han dynasty, office buildings were set up every ten Li or three miles along the main roads ; official letter orders were carried by officials on horseback from one office to the next, and so were brought great distances by relays of riders. Travellers could find lodging at these post offices too, if they pleased, as well as at the public inns.

The struggle following the demise of the Eastern Han dynasty ended in the partition of the country into the kingdoms of Wei, Wu and Shu. Wei occupied the older part of China, that of the early days of the Han dynasty, covering the country north of the Yangtze ; Wu occupied the region south of Yangtze ; Shu the west, especially Shu Ch'uan. It was the rise of the Hwang Chin rebellions or the Yellow Turbans which brought forth the leading characters of this period. The period of the Three Kingdoms was only lasted about 50 years or so. But during such a short period, there were great literary advancements in the fields of poetry and Buddhism. The emperor of the Wei Kingdom, Ts'ao Ts'ao who himself was a poet and his sons too. The following is a specimen among his famous poems :—

When drinking wine we ought to sing ;
Short is the span of human life,
Passing at the morning dew,
Many, alas, the days have gone.

* * * *

When things go wrong we should be great ;
Secret thoughts will not be stilled.

What do we have for sorrow's balm ?
Nothing so fine as Tu Kang's gift. (Tu Kang is a legendary brewer)

*　　*　　*　　*

"Bule was the dress of my fellow-disciple,
Sad is my heart now he is gone."
All because of absent friends
We still repeat those lines to-day.

*　　*　　*　　*

"Yu, Yu, calls the browsing deer
Deeding on the heathland grass."
Here I have the finest guests,
The pipes are blown, the zither sounds.

*　　*　　*　　*

Bright and lustrous is the moon,
Who shall ever pluck it down ?
Sorrow rises from within
And you cannot cut it off.

*　　*　　*　　*

We travel east, we travel west,
And cherish memories in vain.
When far apart we talk and drink,
The heart remembers ancient kindness.

*　　*　　*　　*

The moon is bright and stars are few,
Southward flies the magpie black,
Circles thrice about a tree,
What branch can he settle on ?

*　　*　　*　　*

A mountain cannot be too high,
An ocean cannot be too deep ;
The Duke of Chou spat out his food,
The hearts of all were turned to him.*

*Terence Gordon's Translation

Upon the death of Ts'ao Ts'ao in 220 A. D., his son Ts'ao Pei ascended the throne and declared himself as the emperor Wen Ti. He was an enthusiastic patron of literature and poetry.

His young brother Ts'ao Chih, the poet, occupied awkward position at Court, an object of suspicion and dislike. On one occasion at the bidding of his elder brother the emperor Wen Ti, probably with mischievous intent, he wrote a poem while walking only seven steps :—

> A fine dish o'beans had been placed in the pot,
> With a view to a good mess of pottage all hot.
> The beanstalks, aflame, a fierce heat were begetting·
> The beans in the pot were all fuming and fretting.
> Yet the beans and the stalks were not born to be foes ;
> Oh, why should these hurry to finish off those.

The long destructive wars in the period of Three Kingdoms brought to a results of transition from stability to anarchy, from the solid bases of living to complete insecurity. Under such conditions, difficult as they were for all classes of people, were better siuted than any other for the infiltration of new ideas and new institutions, Buddhism had the most spread in the time. According to the most important Chinese catalogues of Buddhist book—**A Catalogue of (the books on) the Teaching of Sakyamuni, (compiled) in the Kai Yuan period**, A. D. 713-741, it is mentioned that there were four great Buddhist translators in the Wei Kingdom.

1. Dharmakala was a native of Central India. He translaed the **Pratimoksa** of the Maha-Sanghika School in the 250 A. D., at the White Horse Monastery.

2· Contemporaneous with Dharmakala was the monk K'ang Seng-Kai who came to China in the 252 A. D. From his Chinese name K'ang Seng-kai it would seen that he was not an Indian, but a Sogdian. K'ang served the cause of Buddhism by his translations at the White Horse Monastery.

3. Dharmasatya who was a Parthian monk, worked in the White Horse Monstery in the year 254 A. D. He translated a]ext **Dharmaguptanikayakarman** into Chinese.

4. Dharmabhadra was a Parthian who worked for the spread of Buddhist literature in the Wei Kingdom.

After the Eastern Han dynasty till the period of Three Kingdoms not only did many Buddhist monks come over to

China from western country of India and devote themselves to Buddhism, but the Chinese people also went to India in search of Buddhist texts. The first Chinese was Chu Shih-hsing who left China for Khotan in the year 260 A. D., where he copied a **Prajna Sutra** which consists of 90 volumes known as **Panka-vimsati-sahasrika-prajna-paramita**. He lived there for about twenty years, and received the Buddhist holy books which were sent to China. He also died there ; indeed he wished only for the spread of Budhist literature and was neglectful of his life.

The Wu Kingdom which had its capital at Ch'ien-ye, the ancient name of present Nanking, was contemporaneous with the Wei Kingdom of Loyang. During this time, Buddhism had spread over the central China. Chih-ch'ien came to the Wu Kingdom and introduced Buddhism even in the south of China. He was a Yueh-chih of Saka Upasaka who had come to China following his grand-father, Fa-tu. He seems to have mastered Sanskrit as well as Chinese and was thus able to translate many different Sanskrit texts into Chinese. He completed about 36 Sutras in 48 volumes. His most important works are the **Dasasahasrika Prajnaparamita**, **Vimala-kirti-nirdesa**, **Vatsa Sutra** and **Brahmajala Sutra** etc. In the year of 224 A. D., an Indian monk named Vighna translated the Dharmapada at his residence, Wuchang. Every Chinese monk has to read this Sutra at the beginning of his course in the monastery.

K'ang Seng-hui was a Sogodian whose family lived in India. His father was a merchant who for business reasons transferred his family to Chiao-chih, the modern Tonkin in Indo-China. Seng-hui was born in Tonkin, and probably had a Chinese education. He came to China in 247 A. D., and resided at Kien-ye, the capital of Wu Kingdom. He is credited with the authorship of fourteen books which are mentioned in the most catalogue of Chinese Buddhism, the **Record of the Three Precious Things under Successive dynasties**. Chih-ch'ien and Seng-hui were greatly influenced by the Chinese national culture ; in their translations they used Chinese technical terms and ideas. Their teachings were, therefore, not the Buddhism of western land. We thus find that at the beginning of this age Chinese culture had already mixed with the "western culture" of India.

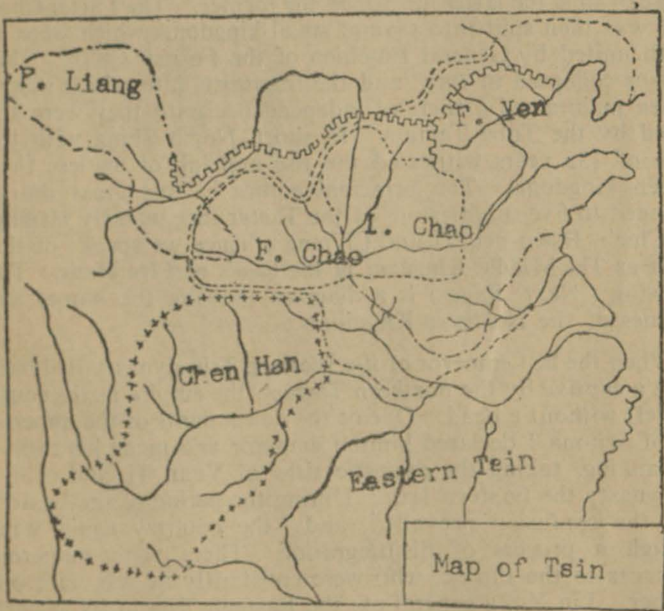
During the age of Three Kingdoms, Buddhism was not introduced into the Shu Kingdom.

Chapter VI

THE PERIOD OF DISUNION

(1) The Two Tsin Dynasties and Division into North and South

The descendants of Ts'ao T s'ao, according to rule, degenerated in ability. They fell into the hands of General Ssu-ma Chao whose son Ssu-ma Yen succeeded him, and established a new dynasty known as the Western Tsin (262-317). He took the dynastic title of Wu Ti and united China again by overcoming the southern kingodm of Wu, but soon gave himself up to self-indulgence, and disorder followed. One result of the

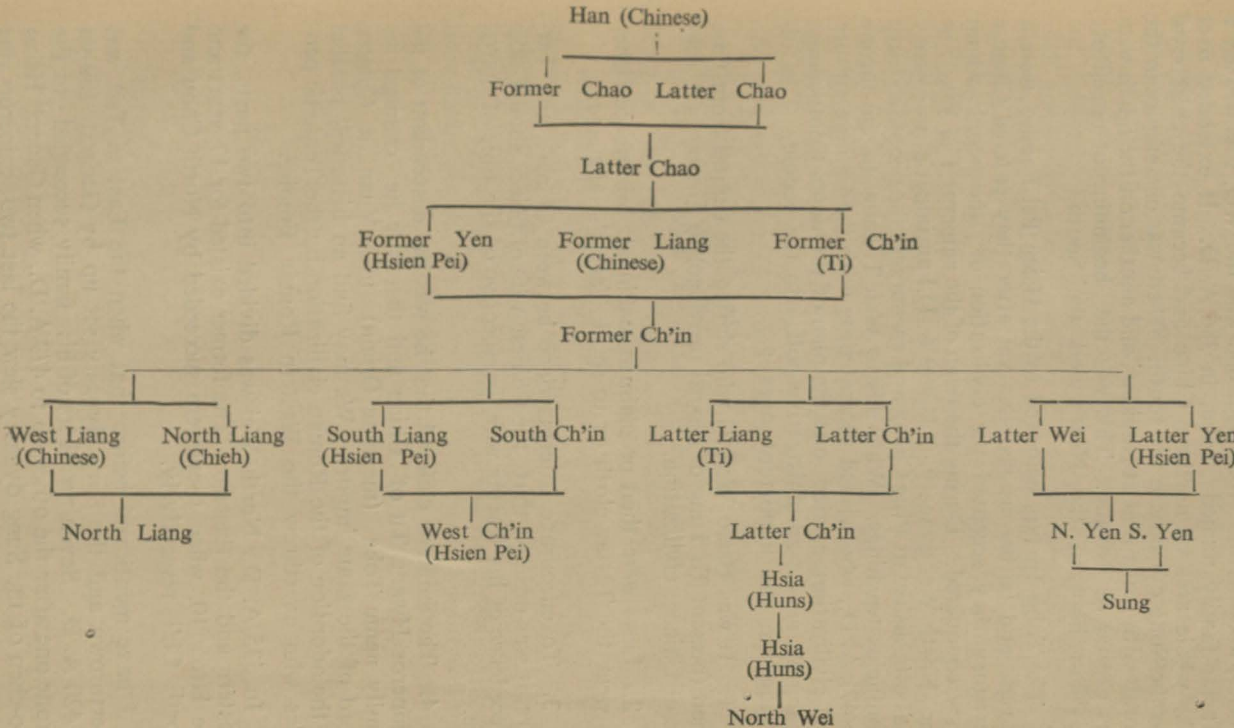


incessant border wars between the Chinese and the Tartars was a commingling of Tartar and Chinese blood. This came about by by Chinese princesses being presented to the Tartar Chieftains as consorts whenever truces were made with them. One of these chieftains, Liu Yuan, taking advantage of the fact that the

second emperor of the Western Tsin dynasty, Huai Ti, was incapable of controling the country, gathered a force of 50,000 men, and, styling himself the emperor of Han. In 308 A. D., his son Liu Ts'ung, not only inherited his father's throne but also his war with the Tsin authority. After a series of battle, his generals, Liu Yao and Shih Le, took the city of Loyang. When the news of the captured the emperor Huai Ti reached Chang-an, his nephew, Prince of Ch'in, immediately assumed the imperial title. In the year following, he opened the gates of Chang-an and surrendered to Liu Yao. Thus in two years Liu Ts'ung had captured two Chinese emperors, treated as slaves, and later put them to death. After this the Tartars reigned supreme in the Northern China.

The glory of the Han kingodm did not last long. After the death of Liu Ts'ung his generals, Liu Yao and Shih Le, divided the kingdom between them, the former got all territory to the west of Loyang and the latter to the east of it. These were known as the Former and the Latter Chao respectively. In course of time the latter absrobed the former. The Larter Chao itself was then split into several small kingdoms which were at length united by General Fu-chien of the Former Ch'in. This colossus collapsed in turn, and the fragments into which it was broken maintained a sort of independence until they were absorbed by the Toba Tartars. In short, North China with the space of 135 years witnessed the rise and fall of no less than sixteen kingdoms. The principal actors in this great drama belonged to five subdivisions of the Tartar race, namely Hsiung-nu, Chieh, Hsien-pei, Ti and Ch'iang ; hence we speak of this event as **The Middle Kingdom in the hands of Five Huns.** The following (Next Page) is a diagram showing the names and fortunes of the Northern Kingdoms :—

When the last emperor of the Western Tsin dynasty had been made a captive by the northern Tartars, the empire in the south was left without a head. One of the descendants of the imperial line of Ssu-ma I declared himself emperor and made his capital at Nanking, taking the dynastic title of Yuan Ti, and calling his dynasty the Eastern Tsin. During the period of the Eastern Tsin the confusion prevailed, and the country again went through a process of disintegration. There were numerous claimants to the throne, who were constantly at war with one another. Liu Yu, a general of the Eastegn Tsin in its strugrle with the other rival princes, brought the strife to an end for a short time by deposing the last emeperor of the Eastern Tsin and establishing a new dynasty known as the Sung (420-479 A. D.), with himself as first emperor. The North still remained in the hands of the Tartars, and was divided into many small



Another state Chen Han existed in Szechuanprovince in 308 A. D., conquered by Eastern Tsin.

states, and the most powerful one was the Wei, founded by a Tartar family named Toba, in 386 A. D. It extended over the whole area of northern China and became the chief rival to the Sung dynasty in the south. There was one empire in the south with its capital at Nanking, and another on the north with its capital at Loyang. This was the beginning of epoch of division between the North and the South.

The Toba Tartars belonged to the Hsien Pei Family, were a a rude and barbarous people. yet after they entered Chinese territory they accepted the civilization of the people whom they conquered. During the reign of the emperor T'ai Wu Ti of the North Wei dynasty, (424-499 A. D.) an imperial university was established at Ping Cheng and encourage the people to learn Confucius teachings. When Hsiao Wen Ti came to the throne in 471 A. D., who wished to acquainte with the Chinese culture and civilization, carried out the plan of the noted Confucianist Wang Su as the administrative policy to the people. The following are the important ones :—

1. It was Hsiao Wen Ti who shifted the capital from Ping Chen (present Ta Tung of Shansi province) to Loyang, the centre of Chinese civilization.

2. Laws were then proclaimed making it an offence either to wear the Tartar cloth or to speak Tartar's language.

3. To encourage intermarriage between Chinese and Tartars, it was ordered that the Chinese wife of prince should take precedence of his Tartar wife, irrespective of the time of marriage.

4. The emperor claimed that he was the descendant of the Emperor Hwang Tu of China and therefore he changed his family name Toba (meaning Origin) into Yuan, a Chinese word of the same import. We may find an historical parallel in the adoption of the Roman civilization by the Teutonic peoples who overthrew the Western Roman Empire.

In 535 A. D., North Wei was divided into two parts, the western and the Eastern. The former existed for 17 years and the latter 10, when they were succeeded by North Chou and North Ch'i respectively.

I have mentioned before that when the Eastern Tsin was overthrown and the Sung dynasty set up by General Liu-yu in 420 A. D. Seven members of his family succeeded to the throne one after the other up to 479 A. D., when General Hsiao Tao-chen of the Sung dynasty slew the last two emperors one

after another. General Hsiao came to the throne and his dynasty was known as the South Ch'i dynasty (479-592 A. D.) with his capital at Nanking. This had an even shorter than the Sung dynasty. The founder died a little less than three years after mounting the throne and of his six descendants who held imperial title, only one reigned for more than two years, and four died by violence. The first monarch of the Liang dynasty, Hsiao-yen, known to posteriry as Wu Ti, was a distant of the ruler of the preceding dynasty. He obtained the throne as usual in those days by force weak sovereign of the Ch'i dynasty to abdicate in his favour. He occupied the throne until his death (502-557 A. D.), or for nearly half a century at Nanking. During his reign South China enjoyed an interval of comparative peace and prosperity. The Ch'en dynasty was founded by Ch'en Po-hsien, who compelled Ching Ti, the last emperor of the Liang dynasty, to abdicate in his favour. He took the dynastic title of Wu Ti, and reigned for a period of three years. As none of the rulers of the Ch'en dynasty were men of ability, the dynasty never obtained a firm footing. At last General Yang Chien, who had been in the employ of the North Chou, determined to seize the power for himself. He first usurped the throne of Chou and then captured the city of Nanking. He assumed the Imperial insignia, and founded over the whole country a new dynasty, known as the Sui (589-619 A. D.).

With the foundation of this new dynasty, bring us to a close of the period of Darkness, from 317-581 A. D. of which China was divided between the Tartars in the North and the Chinese in the South, along with the Two Tsin dynasties in the first epoch from 317-420 A. D., thus making the division to begin with the later date. At the same time the whole country was once more for a brief period united under the rule of the Chinese people.

(2) The Achievements of Literature and Poetry

The period of the Two Tsin dynasties and division into North and South (265-588 A. D.), were not favourable to the development and growth of a national literature. During a great part of the time the country was torn by civil war, between Chinese and Tartar, between neighbouring states, and between sovereign and ministers ; there was not much leisure for book-learning and research work, and few patron to encourage it. Still the work carried on, a special achievement in the field of literature and poetry come down to us.

Literature—With the introduction of syllabic spelling and invention of the system of four tones on Chinese language, a new style of composition sprang into being, commonly known as **Liu Chao Wen** or the **Style of the Six Dynasties** (Tung Wu, Eastern Tsin, Sung, Ch'i Liang and Chen, all of which mainatained their courts at Nanking). This required sentences to be arranged in pairs of the words. It was neither prose nor poetry, but the combination of the two. For several centuries it continued to be the most favourite style with the Chinese scholars. K'ung Tze-kwei, Hsu Ling and Yu Hsin were the well-known figures for this style of composition. K'ung was a native of Shan Yin district of present Chekiang province. He styled Te-Chang. A scholar of great repute but a hard drinker. Entering official life, he rose to be deputy minister in the Ch'i dynasty. His article called **Inscription on Northern Hill's** is a familiar one to every Chinese schoolboy and also a representation of the Style of the Six Dynasties. Hsu Ling was a native of Chen Yen in the South. He was styled Hsiao Mu. At the age of ten he was already a scholar. He rose from among the humblest of the people to the highest offices as Minister of the Chen dynasty. Yu Hsin was a native of Hsin Yen in the North. He was styled Tze-shan. He was contemporary of Hsu Ling, and the lifetime of these two scholars forms a very important epoch in the history of Chinese literature. He was sent to Western Wei State as envoy by the emperor Yuan Ti of the Liang dynasty and was detained there. The emperor of North Chou was a patron of literature and respected Yu Hsin very much. Entering official life, he rose to be military governor in the north. Though he held such highest position but he was still thinking of his motherland in the south. He therefore wrote an article in the style of Six Dynasties called **Commiseration on South China** which is admired piece. The Prince Chao-ming (501-531 A. D.) was a parton of Chinese literature. He was the elder son of Hsiao Yen the founder of the Liang dynasty, whom he predeceased. A lover of nature and book learning, he delighted to ramble with scholars at his place. He

had edited the **Chao Ming Wen Hsuan**, the first published collection of choice works, whole or in part, of a large number of authors. These were classified under such heads as poety of various kinds, essays, inscriptions, memorials, funeral orations, epitaphs, and preface. The idea thus started was rapidly developed, and has been continued down to the present times. Huge collections of works have from time to time been reprinted in uniform editions, and many books which might otherwise have perished have been preserved for grateful posterity. The **Ku Wen Yuan** or the **Park of Anceint Literature** and **Shih Shuo Hsin Yu** or **Contemporary Records of New Discourse** may be quoted as examples.

There are many great names in the poetical field have also come down to us. We first shall come to T'ao-Ch'ien (T'ao Yuan-ming, 356-427 A. D.) who is most familiar to all students of poetry in China. He was a native of Shen Yang (prsent Kiukiang of Kiangsi Province) and born in a Confucian family. He was the great grand-son of T'ao K'an who held a high official Governor of Kuangtung in the reign of the emperor Ming Ti of the Tsin dynasty. He had acquired great literary ability, notably in verse-making. Entering governmental service, he obtained an appointment as magistrate of Peng-tse district of Kiangsi province. As by nature he was unfitted him for official life, he only held the post for eighty-three days, objecting to receive a superior officer with the usual ceremonial on the ground that "he could not crook the hinges of his back for five pecks of rice a day", such being the regulation pay of a magistrate. He then retired to his home to enjoy the world of nature and occupied himself with peotry, music and art. That was the occasion of his famous poem **On Home-Coming**, in the preface to which he remarked : "Although it is not easy to bear hunger and cold, leading an unprincipled life tortures my soul ; to enslave myself in the service of the mouth and the belly makes me sorrowful and profoundly agitated-ashamed of being untrue to myself."

"Homewards I bend my steps.
My fields, my gardens, are choked with weeds ;
Should I not go ?
My soul has led a bondsman's life :
Why should I remain to pine ?
But I will waste no grief upon the past ;
I will devote my energies to the future.
I Have not wandered far astray.
I feel that I am on the right track once again."

Considered the greatest poet of his age, he also wrote short novels. His **Peach Flower Fountain** is in reality a satire in which he depicated his dejection over the conditions of his time. It describes how a fisherman lost his way among the creeks of a river, and came upon a dense and lovely grove of peach-trees in full bloom, through which he pushed his boat, anxious to see how far the grove extended. He saw the Utopian existnce in an ideal world created by a group of families was escaped the political exploitation and military upheaval days of the T'sin dynasty.

> All able-bodied men are busy cultivating the fields.
> When night falls they take their rest, and are refreshed.
> Bamboo and mulberry provide good, plentiful shade,
> Millet and beans are sown and planted betimes.
> Silkwormes produce fine, long threads when the spring comes.
> There is no king to levy taxes on the autumn harvest.

His poetry has had a deep influence on many great poets who came after him, especially those of the T'ang and the Sung dynasties. Po Chu-i wrote : "I love T'ao Peng-tse (Yuan-ming). How lofty and profound is his poetic thought."

Pao Chao was a native of Tung Hai in the Sung dynasty. He was styled Ming-yuan. Entering official life he rose to be military secretary to the Prince of Lin-hai. He perished, 446 A. D. in a rebellion. Some of his poetry has been preserved to this day. Wang Jung, Shan Tao, Kiang yen and Hsieh Lin-yun were also famous for their poetry.

Fan Yeh was a native of Shun Yang in the Sung dynasty. He was styled Wei Chung. He held a post as secretary to the court. Later he was appointed as magistrate of Hsuan Chen. He is chiefly famous for his revising of the history of the Latter Han dynasty from about the date of the Christian era, when the dynasty was interrupted, as has been stated, by a usurper, down to final collapse two hundred years later.

Shen Yo (441-513 A. D.) was a native of Wu K'ang in the Liang Dynasty. He was a historian of great repute. Entering to official life he rose to a high post of Deputy Minister of the Liang dynasty. Besides his **Book of Sung Dynasty**, he also invented the System of Four Tones. In his autobiography he writes: "The poets of old, during the past thousand years, never hit upon this plan. I alone discovered its advantages."

Wang Hsi-chih (321-379), China's greatest calligrapher as well as a distinguished scholar of classics. His script, specimens of which are a fortune today, has been described as being as "light as floating clouds vigorous as a startled dragon." His specimens of calligraphy, as a rule, are cut in stone, and their 'rubbings' sold to school boys as models. In China, a calligrapher is as much as artist, and enjoys as much as a painter. Calligraphy is an important subject for the Chinese students to do it. Herewith is quoted a coruscating passage written by Sun Kuo-t'ing who lived in the Tang dynasty about the art of calligraphy :—

"I breathed and lived in this wondrous art for more than two decades, every day with hopes of improving my hand by ceaseless practice, albeit not to the extent of excelling that master of masters, Wang Hsi-chih. Of the wonders of art of writing, I have seen many and many a one, here, a drop of crystal dew hangs its ear on the tip of a needle ; there, the rumbling of thunder hails down a shower of stones. I have seen flocks of queen-swans floating on their stately wings, or a frantic stampede rushing off at terrific speed. Sometimes in the lines a flaming phoneix dances a lordly dance, or a sinuous serpent wriggles with speckled fright. And I have seen sunken peaks plunging headlong down the precipices, or a person clinging on a dry vine while the whole silent valley yawns below. Some strokes seem as heavy as the falling banks of clouds, others as light as the wings of a cicade. A little conducting and a fountain bubbles forth, a little halting and a mountain settles down in pace. Tenderly, a new moon beams on the horizon ; or, as the style becomes solemn, a river of stars, luminous and large, descends down the solitary expanse of night. All these seem as wonderful as Nature herself and almost beyond the power of man, though they all the more glorify the union between ingenuity and artistry, and reflect the delight of the artist when his hand moves at his heart's desire. The brush never touches the paper but with a purpose-the miens and tones of the strokes and the dots all lying in wait, as it were, at the command of the tip of the brush."

Wang Hsi-chih was taught the art of writing by Lady Wei, (272-349 A. D.), the wife of Lee Chu who was the Magistrate of Ju Yin district in the Tsin dynasty. Although trained along classical lines, she denouced 'modern art. The elder son of Wang Hsi-chih is also a famous callingrapher. He held a very high post as Secretary to the Court. Since the Eastern Tsin dynasty, calligraphy has been considered a separate profession.

Mysticism—The natural philosophy of Taoism was developed

during the Two Tsin and Six Dynasties, which was known as **Hsuan Hsueh** or **Mysticism**. During the reign of the emperor Ming Ti of the Sung dynasty (470 A. D.), found a **Tsung Ming Kuan** or **Institute of General Learning**, in which four departments were created : those of Confucianism, mysticism, literature, and history, each staffed by ten **Po Shih** or Learned men. With the growing infusion of yoga practices, along with those scholars who were Taoist in spirit, and unsatisfying to Confucian teachings. For this reason, many scholars banded themselves together into coteries of somewhat cynical free-thinkers. They dispised ritual ; they extolled wine, Nature, and poetry ; they condemned restraint they declined to sully their speech with current affairs and earned the name of the School of Discourse. The most famous group of poets and philosophers was the **Seven Sages of Bamboo Grove**, whose leader was Hsi K'ang (223-262 A. D.). He was a native of Chao State (present Chuchow of Anhwei province) and was styled So-yen. He was a great scholar of Taoism. His body was seven feet eight inches in height. So powerful was his intellect and so wide his influence that he achieved a very great position in the field of learning and got three thousand pupils who were devoted to their beloved teacher. He was put to death by General Ssu-ma chao, father of the first Tsin emperor, because he denounced the emperor as a dangerous person and a traitor. His works is still preserved to this day.

Yuan Chi, contemporary with Hsi K'ang, was a native of Chen Liu and was styled Tze-tsung. He was a scholar of Taoism and also found of musical instruments, whose harpsicholrds became the Strads of China. Entering official life, he rose to a high position as sub-commander of infantry. He dies in the 4th year of Ching Yuan period of the Tsin dynasty (263 A. D.). The following extract from one of his essays entitled **Prose-essays of noble gentleman** which examplifies both his attitude to life and his manner as a free thinker.

"A man wrote a letter to a noble gentleman in which he declared, 'There is no one in this world of more worth than your perfect gentleman, who dresses with propriety, looks about him with propriety, talks and behaves with propriety....' The noble gentleman heaved a deep sigh and replied to the man from his lofty and remote seat, 'Have you ever heard of the lice that live in trousers ? The louse takes sanctuary in the depths of the seams, and makes a home for itself in ragged cotton, thinking itself wonderfully lucky. When moves about, it never ventures beyond the confines of the seat and believes it is be having with proper etiquete. When it is hungry it feeds on flesh, and is confident it can never starve. But when the

trousers are taken to be boiled and pressed, the towns and cities of the lice are scorched and destroyed. It dies with all its tribe in the trousers, unable to escape. Is not your 'perfect gentleman' who confines himself to the visible world like the lice who would live for ever in the trousers ?" Again, "We noble gentleman", says the imaginary figure, "have a life in common with the Creator, and its duration is as the duration of heaven and earth. We live at ease and are made perfect according to a natural Law. We are constantly changing and never confine ourselves to a definite form of life. Earth and sky bound the finite world, but their illumination shines beyond them. The constancy and solidity of the Universe is beyond the understanding of common man."

Yuan Tze-hsien, his brother, also a famous musician and military officer by profession. He had a shameless passion for a lady's maid. On one occasion, when he was entertaining guests, he saw the lady send the maid away. Rising without apology, he hastily borrowed one of his guest's horses and pursued the young woman, brining her back on his crupper.

Liu Ling was a native of Pei State (present Kiangsu province) and was styled Po-lun. His body was six feet in height and a hard drinker, who declared that to a drunken man 'the affairs of this world appear but as so much duckweed on a river." He was a true student of the Natural philosophy of Lao-tze and was acrually plucked for his degree in consequence of an essay extolling the heterodox doctrine of **Wu Wei** or **Inaction**. The following is a **Panegyric on the Virtue of Wine** exhibits the Taoist ideas to a marked degree :—

"An old gentleman, a friend of mine (that is himself,), regards eternity as but a single day, and whole centuries as but an instant of time. The sun and the moon are the windows of his house ; the cardinal points are the boundaries of his domain. He wanders unrestrained and free ; he dwells within no walls. The canopy of heaven is his roof ; his resting-place is the lap of earth. He follows his fancy in all things. He is never for a moment without a wine-flask in one hand, a goblet in the other. His only thought is wine : he knows of naught beyond.

"Two respectable philanthropists, hearing of my friend's weakness, proceeded to tax him on the subject ; and with many gesture of disapprobation, fierce scowls, and gnashing of teeth, preached him quite a sermon on the rules of propriety, and sent his faults buzzing round his head like a swarm of bees.

"When they began, the old gentleman filled himself another bumper ; and sitting down, quietly stroked his beard and sipped

his wine by turns, until at length he lapsed into a semi-inebriating state of placid enjoyment, varied by intervals of absolute unconsciousness or of partial return to mental lucidity. His ears were beyond the reach of thunder ; he could not have seen a mountain of T'ai. Heat and cold existed for him no more. He knew not even the workings of his own mind. To him the affairs of this world appeared but as so much duckweed on a river ; while the two philanthropists at his side looked like two wasps to convert a caterpillar." (See Gile's Translation)

Shan Tao, (205-283 A. D.) Hsi K'ang's friend, was also one of the **Seven Sages** and a native of Ho Nay of the Tsin dynasty. He held high office as Minister of Home Affairs during the emperor Wu Ti's reign of the Tsin dynasty. He was also incharge of the Civil Service and selected persons were most able for the administrative work. He died at the age of seventy-eight. Wang Jung and Hsiang Hsiu, the other members of the Bamboo Grove, both Taoist scholars of distinction. Wang was a native of Lin Ch'i. He held a high post as minister for education under the Wei dynasty. His brother Wang Chen was a magistrate in the north China, put into practice the Taoist theory of government by **Wu Wei** or **Inaction**, with results which were a conspicuous success. Hsiang Hsiu (221-300 A. D.) was a native of Huai in Ho Nay (present Honan province) and was styled Tze Chi. He was clear in understanding and far-reaching in knowledge. As a young man he became known to Shan Tao. He had an extraordinary liking for **Tao Te Ching** of Lao-tze and **Nan Hwa Ching** of Chuang Tze. He interpreted the secret meaning of **Nan Hwa Ching** and show the real spirit of Taoism. With the result that the remaining traces of Confuciansim and Motism went into eclipse, and the doctrines of Taoism became flourshing.

Classical Learning—In the domains of classical learning Tu Yu occupied an honourable place. He was a native of Tu Ling and was styled Yuan Kai. Entering official life he first rose in position as Governor of Honan province. He was then appointed Commander for Southern Champaign Army by the emperor Min Ti of the Tsin dynasty (468 A. D.). After victory over the Wu State in the South, He retired and devoted his rest life for the editing and reviewing Confucian classical books. His work entitled **Commentary on Spring and Autumn Annals** had considerable vogue.

Wang Pi (226-249 A. D.), was styled Fu Ssu. He loved to talk about Confucianism and Taoism, his turn of phrase making made him a superlative debator. He wrote **Commentaries on the Book of Changes** and **Tao Te Ching** of Lao-tze, and became

a departmental secretary to the Court. When he was only a little over twenty he died.

Kuo Hsiang, was a native of Honan and styled Tze Hsuan, already as a youth showed outstanding talent. He held post of secretary in the ministry of Interior and later on was appointed as **T'ai Fu** or **Imperial Tutor.** He was fond of the teachings of Lao-tze and Chuang-tze and an adept in Ch'ing T'an, the art of conversing about philosophy and abstract topics only, and avoiding all mundane matters. His famous work is the **Chuang-tze Commentary**. He died at the end of Yung Chia period of the Tsin dynasty (312 A. D.)

(3) Science and Fine Arts

Mathematics—Tsu Chung-chih (429-500 A. D.) the great mathematician during this period, was born at Lai-shui of Hopei province. One of his ancestors was a high officer in charge of astronomical calculation of the calendar. His grand-father was a court engineer. Thus Tsu Chung-chih was brought up in an atmosphere of science. At the age of 33, Tsu Chung-chih, published his **Ta Ming Li** or **Calender of Great Brightness** and it was adopted by the court in 510 after his death and remained in use until 589, a period of 80 years.

Tsu Chung-chih calculated the ratio between the circumference and the diameter of a cricle (π) and gave it as somewhere between 3.1415926 and 3.1415927. He also used fractions to express the approximate value of π as 22-7, and the accurate value as 355/113. This was more than a thousand years before the latter formula (355-113) was discovered by German scholar Valentin Otto in 1573.

Tsu Chung-chih also invented a vehicle for inland transport, a boat called **Chien Li Chuan** (thousand Li boat) which could travel 31 miles a day, and the **Shui Tui Mo** or hydraulic mortar-mill. From the standpoint of agriculture at the time, these inventions filled definite social needs.

He was proficient not only in science but also in philosophy, literature. He wrote commentaries on the **Book of Changes** and **Tao Te Ching** of Lao-tze. He was also the author of a story entitled **Shu I Chi.**

Tsu Huan-chih, his son, carried on the scientific tradition of the family. Using the principles of solid geometry he arrived at a formula for finding the volume of a sphere. In modern mathematical language, this could be expressed as $V=\frac{11}{21}D^3$ or $V=\frac{4}{3}\pi r^3$, where V represents volume, D the diameter and

r the radius of the sphere. Here $\pi = \frac{22}{7}$. He also made a bronze sun-dial and water-clock for telling the time and both instruments were highly accurate. In 514 he worked on a project to control the Huai River.

Tsu Hao, son of Tsu Huan-chih and Tsu Chung-chih's grandson, was a specialist in mathematics and astronomy. When he was killed in the revolt of Hou Ching, a Liang dynasty general, in the year 549, the scientific tradition of the Tsu family came to an end.

Agricultural Science—The earliest complete book on agricultural science entitled **Chi Min Yao Shu** or **Important Arts for the People's Welfare** was written by Chia Ssu-hsien of the Southern and Northern dynasties. This book covers a wide rang of afirming methods, some of which were not practised in Europe until a thousand years later. Crop rotation as Chia's book shows, was well developed at that time. Although the alternation of milet with wheat and beans is known to have been practised in the second century B. C. In this book, it is dealt with in detail. If hemp is grown on the same piece of ground for two or more years in succession, Chia points out, the plant "will succumb to disease and become unfit for weaving. He advises to the people that leguminous crops should be planted before non-leguminous, and also grown as "green manure" in regular rotation with other crops. Detailed consideration is also given to the selection of seeds. As the author further advised to the people to mark the finest and purest-coloured heads of milet while still growing. To get more good seed, grain from marked heads is planted in a special seed plot that must be carefully cultivated. At harvest-time, the grain from the seed plot must be threshed first, so as not to mix it with the rest. About twenty days before sowing, the seed is to be soaked in water and bad or light kernels floating to the surface must be skimmed off. The seed is then sun-dried before sowing in the ordinary fields.

Among the book of **Important Arts for the People's Welfare** is that of fruit-growing. Annual practise in his time, the author says, was to graft cuttings from a pear-tree on to **Pirus betulaefolia**. But scions from pears can also be grafted into the stock of date, pomegranate or mulberry, which are not of the same family. It is better says the author, to use tall, stout stocks from grafting pears, which will thus soon grow into big trees. If the scion is a sucker, or shoot, from near the roots, the resulting tree will be of good shape and bear fruit after five years. Is a fruiting spur, a short branch of several years' growth from

near the top of the pear-tree, is grafted into the stock, the shap will be less plessing but the tree will bear fruit after only three years.

In short, Chia's **Important Arts for the people's Welfare** has made great advance on agriculture in China.

Painting and Music—Chinese painting is a rich contribution to human culture. During the Western Tsin Dynasty, the highly characteristic style of painting had matured. Though few originals of the time remain, copies and other records make known to us some of the outstanding painters of the day such as Tsao Pu-hsing (sirca 220 A. D.) and Ku Kai-chih (348-410 A. D.). Tsao Pu-hsing was adopt at the painting of figures. His skillful treatment of flowing robes and indication of the movements of the body through the fall of the draperies is a particularly remarkable detail indicating his keen observation and study of nature.

Ku Kai-chih was also famous for his painting of figures as well as landscape. He gave special importance to the treatment of eyes, which he considered a key element in portrature because they "express the spirit" of the subject. His landscape painting of "Looking Up at the 'Peak of the Five Old Men' as the Skies Clear After Snow", a type of which was so popular during the T'ang dynasty, and became a conventional type for academic painters ever after. In his **Wei-tsin Sheng-liu Hua-tsan**, a fragmentary essary on Wei and Tsin painting, Ku K'ai-shih remarks that he always painted on silk twenty-three inches wide and ten inches in length.

By the time of Six Dynasties, painting was so far developed in technique and theory that the portrait painter Hsieh Ho (middle of the 5th century) was already able to summarize the generally accepted aesthetic theory of Chines painters. In his **Ku Hwa Pin Lu** or **Notes Concerning the Classification of Old Paintings**, he drew up the famous **Six Canons of Painting**, which were also the main criteria for evaluating a picture.

According to Hsieh Ho, a painting should have rhythmic vitality (harmony of structure and living force). It must be carried out with the appropriate brushwork. And the form and colouring of what is represented must conform to nature and be presented according to a fitting composition ; while the whole should accord with the traditions of the great painters of the past. These canons have served to guide all classical Chinese painters till present time.

As we know that the Six Dynasties were a period of great turmiol and unrest. During this time Chinese music underwent

a radical change. The **Ching Shang Yo** (Ching Shang being the name of one of the semitones) declined in influence, and the flok songs and dances of China came into their own. To China, too, came the music and dances of the western region (Sinkiang, Central Asia and India), following the trail of Buddhism. Many music instruments were brought in from Central Asia and India. Among those adopted and modified by the Chinese was the Pipa, a fretted guitarlike instrument with four silk strings which is still popular in China.

(4) The Spread of Buddhism

The period of the Two Tsin and Division into South and North (221-589 A. D.) was marked by the appearance of a new ingredient in Chinese thought : Buddhism. This religion and philosophy, which first introduced to China during the emperor Ming Ti of the Eastern Han dynasty (56 A. D.), continued to acquires influence in the remainder of the same dynasty. It was only during the centuries of political turmoil and civil war, Buddhism was really spread in the country. It was not a native religion, the Chinese so modified it by their own cultural traditions and modes of thought, that it assumed a kind of Chinese religion and even claimed more adherents in the land of its adoption than in the land of its birth.

(1) **Buddhism in the Wenstern Tsin dynasty**—The dynasty exercised imperial authority for half a century from 265-317 A. D., at Changan, the present capital of Shensi province, which had till then kept the fire of Buddhist culture burning in its monasteries and temples. During the period of fifty years the Prajna literature became so popular in the country that many translations of it in Chinese were made. When Kumarajiva came to China, he translated the **Pankavimsati-Prajnaparamita Sutra** completely into Chinese. What are known as **Four Sastras** were also translated into Chinese at the same time. These are :—

1. **Pranyamula-sastratika**, by Nagarjuna (4 volumes);
2. **Sata-Sastra**, by Devabodhisattva (2 volumes);
3. **Dvadasanikaya-Sastra**, by Nagarjuna (1 volume);
4. **Mahaprajnaparamita-Sastra**, by Nagarjuna (100 volumes).

Thus due to the researches of many Buddhist scholars, the light of 'the Dharama-Nature School' of Buddhism shones the sun in the sky.

There were many Indian monks came to China, among them Sri Mitra and Buddhadana most notable and outstanding figures. Sri Mitra came to China at the time of the emperor Hu'ai Ti's reign of the Tsin dynasty (307-312 A. D.), but on account of the disturbances in the north, which then prevailed, he went to the south, and lived there at Nanking from 317 to 323 A. D. During that time he translated several esoteric mantra books. His main work is the **Sutra of Maha Maurya-vidya-rajni**, which laid down the foundation of Yogacara Sect of Chinese Buddhism.

Buddhadana was a native of Central Asia. This however, is controversial for, according tot he **Memoirs of Eminent Priest** it appears that he was born in the district of Kiue-tze. To study Buddhism from eminent personalities, he visited Kipin (present Kashmir State of India) twice. He came to Loyang in the 4th year of the emperor Hui Ti's reign in 310 A. D., with the intention of building a monastery, but on account of disturbances he could not do so. One general Shih-lei established his camp at Ko P'o in 312 A. D. He was very brutal and cruel to the people there, who could not enjoy peaceful life. Buddhadana went there to restore the old peace among the people. He was successful in his attempt, preaching among the people the Buddha's doctrines. General Shih-lei rspected him as teacher. When Shih-hu succeded Shih-lei, he too respected him no less. There were first two Chinese nuns, Ching-chien and An-ling-shou, who associated with Buddhadana, the second having been converted by him.

Nun Ching-chien, erected a temple before 316 A. D., but it was not until 357 A. D., that she went through an ordination ceremony. Ching-chien was thus not, at the time she assisted at this ordination, able to lend it any canonical authority. She passed away in 362 A. D., at her age of seventy.

Nun An-ling-shou whose original surname was Hsu and she was a native of Tung-huan. Her father served the illegimate Chao State of North China as a subcommander of provincial armies. She did not take pleasure in worldly affairs but was predisposed to a quite life. She devoted herself to Buddhist philosophy and did not wish her parents to seek a martial engagement for her. She therefore cut her hair received the vows from Buddhadana and the Nun Ching-chien. She built the Monaster of Chien-hsien at Hsian-kuo, the then capital of Chao State. She read widely, and having once seen a book he invariably knew it by heart. Her thought penetrated the deepest profundities, and her spirit illuminded the subtle and the remote. In the Buddhist field there were none who did not revere her. The Tartar General Shih-hu paid her honour and

promote her father Hsu-ch'ung as Magistrate of Ching-ho district of Hopei province.

During the western Tsin dynasty, Buddhism spread extensively ; many images and monasteries were built. According to the **Records of Loyang Temples**, there were forty monasteries in the Tsin dynasty. There were ten Buddhist monasteries built in the capital of Loyang of the Western Tsin dynasty.

(2) **Buddhism in the Eastern Tsin Dynasty**—Emperors of the Eastern Tsin dynasty were well-disposed towards Buddhism and Nanking had been the great centre of Budhist missions during the Wu Kingdom (222-280). As long as the Eastern Tsin dynasty was in power, the lamp of faith went on burning as brightly as ever in the hearts of the Chinese Buddhists. The great Chinese Buddhist monk Tao-an (312-385 A. D.) was the moving spirit and guide of that age.

He found that there were many mistakes in the old Buddhist translations in their Chinese edition, due to difference styles of writing. Since the original Sanskrit (Buddhist) terms used were obscure, the rendering of them by Chinese scholars were not clear. Tao-an scrutinized every one of the old texts and explained the terms in detail. At the same time, he also collected all Buddhist texts dating from early Han dynasty to the Tsin dynasty (374 A. D.), and made annotations on them. The work is known in Chinese as **Tsung Li Tsun Ching Mu Lo** or **A Catalogue of Examined Buddhist Texts**. Tao-an had drafted a general Sila to administer discipline in the Buddhist temples and it was used throught out the country. When Kumarajiva came to Chang-an, he propagated the **Mahaprajnaparamita, Vaipulya** as well as Nagarjuna's nihilistic Buddhism. At that time, Tao-an was living, and Kumarajiva and Tao-an respected each other. Of Tao-an, the great scholar of the Eastern Tsin dynasty Sun-ch'ao said that he was a very learned man and had mastered every Buddhist text. He spoke of him as follows :—

"His name was very well known to the Ch'ien and Lung ; his reputation spread as far as Huai and Hai. Though his body passed away as grass dries up, his soul lives for ever."

Tao-an's disciple Hui-yuan who founded a new school called the Lotus School which played a great role in the early history of Buddhism in China. Hui-yuan was born in (534 A. D.) in Yen-men. He was an ardent student of Confucianism and learnt Lao-tze's teachings too. At his age of 32, Hui-yaun went to see Tao-an, who was staying at a temple on Mount Heng range, and became monk at Tao-an's feet. Priest Kumara-

jiva came to Chang-an in 401 A. D. After four years of his arrival Hui-yuan came to know of him from Yao-hsien and he at once wrote to Kumarajiva sending him his greetings. Kumarajiva in reply promised him all assistance in the promotion of Buddhism. Hui-yuan put several questins on Buddhism to Kumarjiva, who answered them in detail. The interchange of notes between Hui-yuan and Kumarajiva forms eighteen chapters of a work called the **Golden Meaning of Mahayana**.

Hui-yuan was a scholar of Sanskrit, but he did not translate any Buddhist text into Chinese. He only compiled a series of commentaries on the texts. It was at his suggestion that the whole of the Sarvastivadin Vinaya was rendered into Chinese. Hui-yuan died in 416 A. D. at the Monastery of Eastern Grove in Lu-shan hills. He had lived there for more than 30 years.

After Tao-an's death in 385 A. D., there appeared in China a number of Chinese Buddhist scholars and monks ready to undertake the difficult journey to India for the sake of the religion they had leanrt to admire, and in order to visit the Buddhist holy places and search for famous Buddhist teachers to take along with them to China. The first among these enterprising monks was Fa-hsien. He visited several places in India, which before him neither Chang-chien nor Kan-ying of the Han dynasty had reached. Another eminent Chinese Buddhist scholar, Chu Shih-hsing, had gone to the western world before Fa-hsien, but he could make a trip only up to the Khotan area. Fa-hsien was the first to visit a large part of India. He Studied Buddhism in India and brought many sacred texts to China.

On his return to China, Fa-hsien wrote accounts of what he had seen. The **Record of Buddhist Kingdoms** by Fa-hsien has been translated into English and to it we owemuch of our present knowledge of the lands therein described. While in India, he made an effort to collect as many works of the Vinaya. In the various kingdoms of North India, however, he founded that the practice of teaching was by word of mouth and there were few written copies which he could transcribe. He therefore travelled to Central India. Here, in a Mahayana Temple, he found a copy of the Vinaya containing an account of the first Buddhist Council. He further got a transcript of the rules of Sarvastivada in seven thousand gathas and the Samyuktabhidharma-hridaya containing about six thousand gathas ; a Sutra of two thousand and five hundred gathas ; one chapter of the the **Parinirvanavaipulya Sutra**, of about five thousand gathas ; and the **Mahasanghika Abidharma**. In consequence Fa-hsien stayed here for three years, learning the Sanskrit texts and copying out the Vinaya rules. While in Ceylon, Fa-hsien succeeded

in getting a copy of the **Vinaya-pitaka** of the Mahisasaka school; the **Dirghagama** and **Samyktagama** Sutras; and also the **Samyukta-sancharya-pitaka-all** being works unknown in the land of China.

Having travelled overland to India and obtained these Sanskrit books, Fa-hsien, after an absence of 14 years, came home by sea. He embarked at Ceylon and landed at Chang-kuang, a part of Ching-chow in the year 412 A. D.

Kumarajiva came to Chang-an in the year 401 A. D. and died on 13th of April 413 A. D. in the Maha Monastery, when he was seventy years old. The king of the Latter Ch'ing dynasty of Yao family, respected him as the teacher of the state. According to the **Memoirs of Eminent Priests**, the numbers of works translated by Kumarajiva in Chang-an was more than three hundred. There were hundred Buddhist scholars who joined the staff under Kumarajiva to assist him in preparing the translation of new Sanskrit works into Chinese and revising old texts. It is learnt that there were more than five hundred clerks who helped Kumarajiva in translating the **Maha-prajnaparamita Sutra** and two thousand scholar monks who assisted him in rendering the **Sadharma-pundarika Sutra** and **Visehakinta-brahma-pariprikha** into Chinese version. While he translated the **Vimalakirti-nirdasa Sutra**, he was helped by one thousand and two hundred native Buddhists. Kumarajiva was once told by the king of the Latter Ch'in dynasty, that he was proud that the only scholar (Kumarajiva) on Buddhism in his country. Descedents of the king sent ten ladies to Kumarajiva, so that he might marry and leave heirs and descendents. Kumarajiva agreed to forego his mendicant life for the worldly happiness. He used to say to his audience when he started to preach, "follow my work, not my life which is not idea. The lotus grows from the mud; love lotus and not the mud."

Kumarajiva was fortunate in his disciples and the work which he began was continued for several years by his worthy pupils. Of these Tao-sheng and Seng-chao are best known. Tao-sheng was called the "Sage of Mahaparinirvana" and Seng-chao the "Ancestor of Three Sastras."

(3) **Buddhism in South China**—In the South, the reign of Liang Wu Ti formed an important era in the annals of Chinese Buddhism. There were more than seven hundred Buddhist temples in the capital of Nanking. Thousands of eminent monks and literary men gathered to-gether to discuss Buddhist doctrines or preach sutras. There was a park named **Hwa Lin Yuan** or the Park of Flower-grove inside the emperor's palace where the doctrine was preached. The T'ung Tai Mon-

astery was situated outside the city, and the emperor went there deserving to become a Buddhist monk, but each time large sums of money had to be paid to the priest of that monastery before he could return home and resume the duties of government.

Budhidharama, who reached Canton by sea in 527 A. D. during the reign of Liang Wu Ti, deserves special notice. He was the 62nd patriarch of Dhyana Buddhism in India and the first in China· He wrote no books himself but taught that true knowledge is gained in meditation by intutition, and communicated by transference thought. His chief thesis is twofold: there is "Faith" and there is "Practice."

By "Faith" he meant : "I believe firmly that all living beings possess the same truth. As they are obstructed by external objects, I now ask them to give up false-hood and return to reality. They should concentrate their thoghts by facing the wall and thinking that there is no existence of Self and Others, and all the enlightened and profane are equal.

He further divided "Practice into four sections : a. A practitioner should endure all hardships and think that owing to his previous Karma, he is suffering the consequences ; b. he should be content with his lot viz., be it sorrow or happiness, loss or gain ; c. he should not hanker after anything ; and d. he should act in accordance with the Dharma-which is Svabhava (truth) and is pure. He was followed by five others, the last of whom was Hui-neng.

(4) **Buddhism in North China**—The most powerful and long-lived state of the north was founded by Toba. Their dynasty, the Northern Wei or Yuan Wei lasted from 386 to 534 A. D., and two shorter succeeding dynasties, the Western Wei and the Eastern Wei also of the Toba persisted until 557 A. D. and 550 A. D. respectively. The emperors of the Northern Wei dynasty favoured to Buddhism. Only occasionally patronage was replaced by persecution. The 3rd emperor of the Wei dynasty, Toba Tao (424-452), was one of the greatest emperors of the dynasty. The Toba emperors first had their capital at Ta-t'ung in Shansi, but later, in the last decade of the 5th century shifted it to Lo-yang in Honan. They strove to adopt and patronize Chinese institutions and culture. Eventually the Toba language and custom were prescribed, conformity to the Chinese in these matters, in family names, and in court ceremonial was ordered, and intermarriage with the Chinese encouraged. The Toba became the defender of Chinese civilization against fresh invasions from the north-building for that purpose at least two frontier walls. Some of the sovereigns of

this dynasty were especially Confucianism and still others Taoism. For example, when the Toba attacked the north bank of Yellow River, he showed respect for the Buddhists and Taoists there. He ordered stupas and temples to be built in every city in his territory.

The period of Buddhist prosperity under the Wei dynasty commenced with the reign of Wen Chen Ti and the number of Buddhist population and its temples increased. Some informations can be had from the **Records of Buddhism and Taoism of the Book of the Wei Dynasty**:—

Date*	Monasteries	Monk and Nuns
1st year of Hsiao Wen Ti's reign (477 A.D.)	100 in capital and 6,478 in other places	About 2,000 in the capital and 77,258 in other places.
During the middle period of Hsuan Wu Ti's reign (512-515 A.D.)	500 in the capital of Loyang and 13,729 in other places.	A further increase
The last period of the Wei dynasty (534 A.D.).	1,367 in the capital of Loyang and about 30 000 in other places.	About 2,000,000 (two million)

This is doubtless an exaggeration. In the **T'ung Chien** or **Mirror of History**, however, it is said that almost every household had been converted, and the number of those who had taken the vows was so great that the farming was frequently neglected for lack of workmen.

*See Dr. Chou Hsiang Kuang's the History of Buddhism

(5) Influence of Buddhism on Art

Indian architecture followed Buddhism to China ; there were several innovations, such as Buddhist temples, stupas. and stone caves. Among them the temples were important visited by the common people for worship and by the monks for meditation. According to our traditions, those temples were built either by individuals or by prominent monks in ancient times. We have no details of architecture, there exist only a few ruins which tell us of the glory of those old days. The ancient construction of the Temple of White Horse of Lo-yang was copied from the architectural style of Anathapindadarama in Kosala State. The **Records of the Nanking Buddhist Temples**, although they mention many events of note in temples, give no details. A better source of information in this matter is the **Records of Lo-yang Temples**, where details are available of the construction of the Temple of Eternal Peace which was built by an empress of the Wei dynasty in 516 A. D. It was an enormous Buddhist stupa in nine stories, more than 90 Chang (about 900 feet) in height and the temple was 100 Chang in height. The entire construction was in wood and occupied more than 10,000 square feet of land. It was about 100 Li (about 30 miles) from the capital from where we can see that stupa. "On the top of the tower, there was a golden mast." This was a temple constructed in Indian style ; we never had such a one before the days of Indian influence. The late Prof. Liang Chi-chao said that we do not realize how much this particular form of architecture adds to the natural beauty of our landscape. We cannot think of the West Lake in Hanchow of Chekiang province without its two Pagodas, the Grand Lei-fong (thunder peak) and the graceful Pao-so. The old piece of architecture in Peiping is the Pagoda in front of the Temple of Heavenly Peace built during the close of the 6th century A. D. On marvels at the beauty of harmony in the island on its peak and the long verandah below. This was something the combination of Chinese and Indian architecture alone could have achieved.

As regards the sculpture of caves, it began with the Wei dynasty, as the king, Wen-chen, was in favour on Buddhism. Thereupon, later emperors and empresses wished to have a stone cave in the hills with Buddha's statues sculptured for religious purposes. From the **Memoirs of Eminent Priests**, we learn that Tai An-tao of the Tsin dynasty, who was generally known as a painter and literary man, was also a sculptor. He and his brother worked together upon a large image of Buddha, which enjoyed great fame in its days. There are also several records of famous sculpture being excuted during the Six dynasties and the Sui and the T'ang dynasties. Unfortunately

all these were destroyed during the civil war between the Northern and Southern dynasties ; as well as by the deliberate vandalism of three emperors, who were bitterly opposed to Buddhism. We still possess to-day the great rock sculptures and reliefs, three or four thousand in number, I-ch'uch (near Lo-yang) and Lung-men (dragon door) executed during the Wei and the Tsin dynasties. But the great treasure we have is the group of figures at Yun-kang (clouds hills), Ta-tung, large and small not less than a thousand in number. Yun-kang caves were located 30 Li (about ten miles) off from Ping-chen, the old capital of the Wei dynasty. Yun-kang is situated on the bank of the Chuang river of Wu-chow, and I-ch'uen is on the bank of I river. Both of them are similar from the geographical point of view. Hence during the reign of the Wei dynasty, the people called Yun-kang the northern caves and I-cn'uen the southern caves of China. According to the **Book of Wei Dynasty**, there was a Sramana named Tan-yao who got permission from the king to carve out five caves in Wu-chow, by the west side of the capital. There were two Buddha images carved on hill stone, one is seventy feet in height and another sixty feet. We thus come to know that cave-sculpture in hills was introduced by Sramana Tan-yao.

The Buddhist art of sculpture during the period of the Wei dynasty is best represented in the grottos of Yun-kang and Lung-men. It is best describe the art of Yun-kang in the words of Chavannes, who was the first to explore the region :—

"To appreciate the fineness and elegance of the art of the Northern Wei, we should study these statues which are life-size. We shall see in them a gentleness of expression and a gracefulness of pose which other periods have not been able to render so successfully. Several of these statues are seated in a cross-legged posture in front of each other ; this posture is no longer seen in the Buddhist carvings executed under the T'ang dynasty.

But it has since then been recognized that the art of Yun-kang and Lung-men is much more than what Chavannes held it to be. As Hackin wrote : "The forms, characterized by a pleasing severity, bear witness to a rapid adaptation of art to the exigencies of faith. They betoken a high level of sipiritual life ; their plastic appearance is discreetly attenuated and ceases to attract attention, and the smile of tender humanity remains the only concession made to this world by the Blessed One." This is harmony which could never have been achieved all at once. According to Siren, the art of Yun-kang developed from an extreme mystical spareness towards a relative restora-

tion of plastic form. "The art of Yun-kang, on attaining maturity, seems to a certain extent to depart from its earlier stylization. The forms become rounder and fuller, the folds of the dress become less stiff, and the interplay of line is more supply. Nevertheless, the figure retain a relatively severe appearance, and an indescribable air of introspection and detachment which places them on a high level among religious sculptures."

The sculpture of the caves of Lung-men is a continuation of that at Yun-kang. Often, as for example in images which dated from 509-523 A. D., the mysticism and stylization are carried even further. The great elongated rigid figures, with their fixed smiles and their draperies breaking harshly into great folds or subsiding trivially intol ittle waves, are antipodal to any preoccupation with modelling. These are no longer the shapes of material beings under the pointed arch of the huge nimbus whose flame surrounds them, forming a stylizeds ymbol of the cloak of monasticism. This priestly quality endows the Bodhisattvas of Lungmen with most striking mysticism.

I-ch'ueh caves were constructed by the emperor Hsiao-wen Ti of the Wei dynasty when their capital was transferred to Lo-yang. By the west side of I-ch-'ueh mountains is Lungmen. On the east of that mountain is Hsiang hills ; several Buddhist caves were carved on those two hills, they very like the Yung-kang caves.

The Yung-kang caves were completed during the Wei dynasty. The Lung-men (or I-ch'ueh) caves were being executed during the period extending from the Wei to the T'ang dynasty. Because there was a civil war during the period of Hsiao-ming Ti of the Wei dynasty, it was natural that little attention was paid to the construction of Buddhist caves.

The third great seat of Buddhist sculpture in China is Tunghuang caves, better known as the "Grottos of the Thousand Buddhas" as there are a thousand Buddha images in them. Situated as it was at the meeting place of the Central Asian highway on the frontier of China, it has received almost all the Ser-Indian influences which have been observed in the art of Khotan, Kuchar and Turfan.

The construction of the grottos was started in the 4th century, A. D., but the oldest grottos dated go back to the Wei dynasty. There are four different stages in the development of the art at Tung-huang : (1) the art of the Wei dynasty (5th and 6th centuries A. D.) ; (2) the art of T'ang dynasty (7th Century) ; (3) the art of the late T'ang dynasty (from the middle of 9th century to the 10th century) ; (4) restorations and additions were carried on up to the middle of the eleventh century A. D.

The so-called discovery of Tung-huang caves and the suddenness with which it leapt into world fane constitute one of the romances of 20th century exploration. Tung-huang of course had never been entirely forgotten in China but had sunk into a local temple. Stray foreigners had visited it in the 19th century. Count Czechenyi's expedition reached Tung-huang in 1867 and one of its members Prof. de Loczy, has kept a glowing description of the painting in the caves. But neither the Chinese public generally nor the world at large knew anything about the existence of the Tung-huang caves until Sir Aurel Stein announced to the world the discovery of the great library hidden away "walled up in one of the caves."

The great French scholar Pelliot who followed him despoiled the library so effectively that when Stein visited the caves a few years later no manuscript of value was left there for anyone to acquire. When it came to be known that this immense treasury of ancient books had thus been transferred to foreign libraries and museums, it not only aroused public indignation in China, but created widespread interest in the caves among scholars and academic circles. An institute established at Tung-huang under a competent artist Prof. Ch'ang Shu-hung in 1930. Laws were promulgated preventing the removal of valuable things from the caves.

(6) The Rise of the Taoist Religion

The develo pment of Taoism (A philosophical school) into an organized religion owed inception to Chang Tao-ling in 165 A. D. He was the first of a long line of **Celestial Preceptors**, to represent the faith. The Taoists were no less active than the Buddhists during this period. They penetrated to the courts both South and North, realizing full well of political advantages of these connections, and their search for the elixir of life continued. But more interesting perhaps is the effect of Taoism on various fields of culture, particularly philosophy. The Taoists Ko Hung, Kuo P'o and T'ao Hung-ching were the well known to us.

Ko Hung was native of Ku-yung district of present Kiangsu province. He was belonged to a very poor family and worked as a wood cutter, in order to provide himself with pens and paper during his youth. He was a scholar of classics and pupil of the Taoist Cheng Yin from whom he larned the secrets of godship. During the 1st year of T'ai An period of the emperor Hui Ti's reign, (302 A. D.), Ho Chieh Prince started rebellion and Ko Hung received a special commision as captain, attacked Ho Chieh's troops and defeated them. For this service he was promoted to the post of Wave-quelling General. Later on he was appointed a minister in the court by the emperor Yuan Ti in 318 A. D. He wrote a famous philosophical work entitled **Pao P'o Tzu** or **The Master Who Embraces Simplicity** which contained the esoteric volume of 20 chapters and the exoteric in fifty chapters. The esoteric chapters treat of Godship of Taoist religion and the drugs necessary for the godship of demons and magical transformations ; of the conservation of vitality and the attainment of longevity ; of the exercising of evil spirits and the warding off of misfortune : all appertaining to Taoism. The exoteric chapters treat of success and failure in the world of mortals, and of what is good or bad in mundane affairs : philosophy of the orthodox school. He passed his retiring life on Mount Lo Fou of Kuangtung province, where he devoted his time on meditation, cultivating Tao, until at last he died at the age of 81, as though he had fallen asleep.

Kuo P'o was a contemporary of Ko Hung, and the lifetime of these two men forms a very important epoch in the history of Taoism. He was a native of Wen Hsi and was styled Ching Hsun. . He was a classical scholar of great repute. He had written many commentaries on various classical works such as **Commentary on Ch'u Tze** or **Elegies of Ch'u State**, the **Commentary on Shan Hai Ching** or **Classic of Mountains and Sea**, **Commentary on Mu T'ien Tzu Chaun** or **Chronicle of Mu Son of Heaven** and **Commentary on the Ready Rectifier** etc. Besides, he was

a brilliant exponent of the doctrines of Taosim and the reputed founder of the art of geomancy as applied to graves, universally practised in China at the present day. According to Him, the art of burial consists in collecting and utilizing the vital currents which are formed underground out of the essence of Ying and Yang. Ying is the female principle of darkness, cold, moisture, quiet, etc. and Yang is the male principle of light, warmth, dryness, movement, etc., the interacting activities of which are supposed to produce the natural phenomena of the universe. These currents are dispersed by wind, but checked in their flow by the neighbourhood of water. Hence the prime object of geomancy is to cut off unpropitious winds, and above all to round up the vital currents by the proper disposition of water. Generally speaking, then Wind is the noxious influence to be warded off, Water the beneficial element to be attracted.

The Prime Minister Wang Tao, had a high opinion of Ko P'o and appointed him as adviser on his own staff. In the second year of Yung Nin period of the emperor Ming Ti's reign of the Eastern Tsin dynasty (324 A. D.), General Wang Tun was plotting rebellion at Wuchang, who asked Ko P'o to consult his divining slips as to the outcome. Ko P'o returned the answer : "No sucess." This confirmed Wang Tun in his suspicion that Ko P'o had had dealings with his enemies and he was executed at his age of 49. Three days after his execution Ko P'o was seen in another town, wearing his ordinary attire, while his coffin was found empty. He is believed to have obtained the Taoist godship.

Tao Hung-ching was a native of Mei Lin (present Nanking) and was styled T'ung Ming. At his boyhood, having acquired a copy of Ko Hung's **Shen Hsien Chaun** or **Memoirs of Taoist Yogis**, he began to study the book day and night, and was fired with the ambition to cultivate his own spiritual nature. He was a classical and Taoist scholar of great reput. He had been the tutor to the Imperial princes of the emperor Kao Ti of the Ch'i dynasty. In the 10th year of Yung Ming period of the emperor Wu Ti's reign of the Ch'i dynasty (492 A. D.), Tao Hung-ching retired to the Mount Mao near Nanking, where he devoted his time on meditation, cultivating Tao and writing ceaselessly until at last he passed away at the age eighty-five.

Taoism had prospered in North China under the Northern Wei dynasty, where it recieved imperial patronage. There was an eminent Taoist named K'ou Chien-chih, who had dwelt for some years as a hermit on Mt. Sung in Honan province. He had a vision in which Lao-tze appeared to him. From the divine founder of Taoism K'ou Chine-chih received a new book

of doctrine in twenty rolls, and was also appointed as **Tien-shih** or Celestial Teacher, chief of the Taoists among mortal men. In 428 A. D., K'ou Chien-chih left his retreat on Mt. Sung and came to the palace of the emperor Tai Wu Ti which was then situated near Ta-t'ung in N. Shansi province. The emperor welcomed K'ou Chien-chih and accepted him as the chief of the Taoist. The then minister T'sai-hao was also a disciple of K'ou, therefore K'ou was highly honoured by the people and the emperor himself paid a visit to K'ou's temple in the year 442 A.D.

Taoist religion prospered under the Wei dynasty, and when capital was shifted to Lo-yang, a Taoist temple was established there, and numerous Taoist preachers appeared, though none attained the fame of K'ou Chien-chih. It was to be expected that the Taoists would resent the competition of Buddhism, which being an alien creed, offended the conservative sense of the nationally-minded Chinese.

Nevertheless, the Taoists found it wise to compromise with Buddhism to some extent. K'ou Chien-chih, it would appear, described Buddha as one who had found the "**Tao**" among the **Western barbarians** and become an immortal. As such he might be honoured, though not of course in a manner equal to Lao-tze or other Taoist immortals or superior rank.

The rivalry of Buddhism and Taoism was the cause of persecutions which fell equally upon both religions. Taoism had escaped the persecution directed against Buddhism by the emperor of the Wei dynasty in 444 A. D. In fact, the Taoists inspired this movement on the ground that Buddhism was an alien creed which had no traditional connection with golden age so beloved by all Chinese scholars. During the 22nd year of the emperor Tai Wu Ti's reign (445 A. D.) General Kai-wu rebelled in Kuan-chung, and the emperor of the Wei dynasty was defeated. Next year the emperor returned victorious to Chang-an, where he saw much ammunition in the Buddhist monasteries and was very angry with Buddhist monks. In the meanwhile his minister T'sai-hao issued an imperial edict ordering the destruction of Buddhist monasteries and sacred texts as well as the execution of all priests. When the emperor Wen Chen Ti came to the throne in 452 A. D., he issued an edict restoring and re-establishing Buddhism and allowing people to become Buddhist monks.

CHAPTER VII

THE SUI DYNASTY

The dynasty of the Eastern Wei came to end in 550 A. D. It was succeeded by the Northern Ch'i of the Kao family which ruled at Yet for 27 years only. After a lapse of more than a century, the Yu-wen family defeated the Northern Ch'i and founded the dynasty known as Northern Chou at Chang-an. By 586 A. D. the Northern Chou dynasty had destroyed its northern rivals and unified the north. Yang Chien, its general, was made Duke of Sui. Later he brushed aside the child emperor, gathered the reins of power into his own hands, invaded the south, destroyed its dissolute ruler, and after crushing his rivals, reigned over a united China. He founded the new dynasty called the Sui. He appearr to have been better than an ordinary king. He is famous for lightening the burden of taxes, codifying the laws, and setting an example of simple living for a monarch. He and his heir were murdered by his second son, who succeeded as Yang Ti (605-617), whose reign came to an end through a rebellion headed by one of his general Li-yuan. He formed an alliance with the Turcomans and soon became undisputed master of a large part of the empire. Yang Ti was obliged to flee to Nanking, where he was assassinated shortly after his arrival there. First one and then another of his grandsons succeded him. Both proved incompetent, Li-yuan ascended the imperial throne and founded the dynasty known as the T'ang. Though the Sui dynasty was a short-lived one from 590 to 618, yet it was a glorious epoch in the annals of China. Below are accounts of the most important events of the period :—

Political Institutions—The departmental organization of central administration of the Sui dynasty divided into six Pu or ministry with **Shang-shu** as head. The six ministries were Civil Affairs, Rites, War, Punishment, Revenue, and Public Works. This businesslike division of public functions was in force up to the end of the Ching or Manchu dynasty.

Beginning from the Sui dynasty, the Law and the Code had more or less different contents. Roughly, the Law, might be considered as corresponding to the public law of the West, and the Code as equivalent to the Western private law. The Kai-huang Code of the Sui, consisted of 12 chapters, listed five kinds of punishments namely : (1) to beat a man on the but-

tock ; (2) punishment with heavy bamboo ; (3) imprisonment ; (4) transportation for life ; (5) execution.

As regards the civil service, the Sui dynasty abolished the system of **Nine Graded Recommendees** in the Wei and the Tsin dynasties, established the institution of open and public examinations. As a rule, however, the examinations were circumvented as an unimportant formality ; the various **Tsu Shih** or governors were ordered each to send annually to the court three persons with the required education, for whose quality they were held personally responsible ; business men and artisans were expressly excluded.

The Grand Canal—The Grand Canal was completed during the 13th century, but its beginnings may be traced as far back as the latter part of the **Ch'un Ch'iu** or **Spring and Autumn** period. At that time the Wu state on the lower reaches cf the Yangtze river, wishing to extend its influnce north and west, built several canals. One of them, called Han Kou, linking the Yangtze and Huai rivers, may be said to be the early beginning of the middle part of the Grand Canal.

At the begining of the 7th century, the Sui emperor Yang Ti, to serve the needs of his newly founded empire, built four principal canals ; one connecting Cho Chun with the Yellow River ; the second extending the first until it met the Huai at right angles ; the third connecting the Huai and the Yangtze ; and the fourth extending from Ching Kou to Hanchow of Chekiang province. For the first time, one could travel by boat from Chang-an to Kiang-tu of Kiangsu province. The total length of the grand canal was estimated at 1,550 miles. Natural water-ways and old canals were utilized as much as possible.

The digging of these canals involved engineering work on a large scale and of a high order. The labourers were so overworked that tens of thousands died. Within the five years from 605 to 610 the entire system of canals was completed. The motive assigned to the emperor Yang Ti by the ancient or even left historians was his own pleasure. It is quite possible that the canal owes its existence as much to military plans as to the emperor's love for pleasure trips. It is certain that Cho Chun was made the base of operation during his three Korean campaigns. Here supplied of all kinds were brought in from the south. And no record exists to-day showing that the emperor Yang Ti ever made his pleasure trips on this Grand Canal.

Compilation of Buddhist Catalogues—In 594 A. D., the emperor Kao Tsu asked the priest Fa-ching to compile a catalogue

of Buddhist works in Chinese, which were called **Sui chung Ching Mu Lo** or **A Catalogue of Buddhist Sacred Books (collected) Under the Sui Dynasty.** It contains 2,257 works, in 5294 fasciculis, the following are the contents of the catalogue :—

Sutra, Mahayana, 784 works in 1,718 fasc.
Hinayana, 845 works in 1,034 fasc.

Vinaya, Mahayana, 50 works in 82 fasc.
Hinayana, 63 works in 82 fasc.

Abhidharma, Mahayana, 68 works in 381 fasc.
Hinayana, 116 works in 482 fasc.

Later works extracts, 114 works in 627 fasc.
Indian and Chinese records, 63 works in 186 fasc.
Treatises, 119 works in 134 fasc.

The next catalogue called **Li Tai San Pao Chi** or **Record Concerning the three Precious Things (Triratna) under Successive Dynasties** was compiled by Fei Chang-fang, an eminent translator of Buddhist texts. The work was completed in 597 A. D., under the patronage of the emperor Kao-tsu of the Sui dynasty. This catalogue attempts for the first time a connected history of Buddhism from the time of the birth of The Buddha down to the date of compilation of the work.

The 3rd catalogue also called **Sui chung Ching Mu Lo** mentions 2,109 works in 5,058 fasc., the method of classification followed here was different from the one in the compilation of the imperial catalogue of 594 A. D., by Preiest Fa-ching. As the authors of the 3rd catalogue planned a new method and tried to produce the critical work. For the first time, they tried to distinguish the genuine works from the spurious ones of which the number according to them was 209. They mention 402 works as missing.

Expansion of Empire—In external affairs, Yang Ti was no less energetic. The ancient people of Lin-yi (present Annam) and the inhabitants of Kokonor were subdued and the king of Turkey was induced to enter into a matrimonial alliance. Envoys from forty states of Hsi Yueh (present Sinkiang and Central Asia) came with tribute. A trading centre was established at Feng-Chow (Shansi province), where Chinese, Turkey, the people of Hsi Yueh and other places carried on a sort of barter trade. In the east, Yang Ti vantured even into the pasific, attacked the Riu Chiu islands and made three attempts to

invade Korea. The territory of the Sui empire with which we are concerned is the distinct geographical unit border on the west by Chai-mei, north to the Wu-yuan and south-east by sea. The length of the empire from south to north about 1,4800 Li, while east to the west may be taken as 9,300 Li, more or less. Therefore the fame of Yang Ti travelled so far that the emperor of Japan also sent an envoy named Ons no Imoko to him. In the letter addressed to him, the Chinese emperor was spoken of as the "Son of Heaven for the Land of the Setting Sun", Yan ti, could not bear to think that his sun had begun to set, but it came true, the Sui dynasty did not remain long in power after the receipt of the letter.

CHAPTER VIII

THE GLORIES OF THE T'ANG DYNASTY

(I) Consolidation of the T'ang Empire

The fall of the Sui dynasty seemed destined to plunge China into another period of division and anarchy. In each province arose military leaders who fought for supremacy. To the north, Liu Wu-chou and Liang Ssu-tu had, with the aid of the king of Turkey established themselves respectively In Ma Yi and Shou Fang. To the west two more independent states had sprung up in Ho Hai and Lung Hsi. In the east, the prospect was no brighter. North of the Yellow River was the kingdom of Hsia, founded by Tou Chien-te, and in the south of it was the kingdom of Wei, founded by Li-mi. The valley of the Huai was divided between Li Tzu-tung with headquarters at Hai Ling, and Tu Fu-wei with headquarters at Li-yang. At Lo-yang, Wang Shih-ch'ung had defeated Yu Wen Hwa Chi, and proclaimed himself emperor of Cheng. As to the territory south of the Yangtze River, Hsiao Hsien continued to rule as emperor of Liang at Kiang-lin, while Po-yang was made the capital of a new state, the kingom of Chu. Such was the condition in China at the time of the accession of Li Yuan, the first emperor of the T'ang dynasty. The task of pacification, fell to the lot of his second son, Shih-ming, who was destined to restored order to the empire and to changed the course of history and civilization of China for three centuries.

Li Shih-ming descended from an illustrious family of North Chou, which had marriage links with the Tartar aristocracy. With his father Li Yuan, he revolted against the Sui and after seven years of violent andblood civil war destroyed his numerous competitors and reunited the whole of China. For his distinguished services, he was made Prince of Ch'in and Chief Guardian of the Empire, and known in history under the posthumous title **T'ai-tsung**. He died in 649 A. D., at the early age of forty-nine ; but China enjoyed internal peace for more than a century after his death. This long peace, which his conquests and administration secured, fostered art, literature, and religion for which this dynasty is famous.

T'ai-Tsung ruled China for twenty-two years. His rule was known as the golden age of the Tang dynasty. Although he

had been brought up in the art of war, he was a man' of literary attainments, lofty views and kindly disposition. He knew that "an empire founded on horseback could not be governed on horse back.,, He accordingly gathered about him the best ability of the day, both great statemen and valiant soliders. He appointed Fang Yuan-ling and Tu Ju-hui as Emperor's personal Assistants, and Wei Cheng as Censor. Under their guidance, a government for the welfare of people was established.

Learning was also encouraged, Tai-tsung established the **Literary Hall** and appointed eighteen eminent scholars like Tu



Ju-hui, Fang Yuan-ling, Yu Shih-nan as doctors of learning at the **Literary Hall**. Tai-tsung to go to the **Literary Hall** to discuss with those eminent doctors of learning on the problem of literature in his leisure hours. T'ai-tsung also founded the **Hung Wen Tien** or Palace for Promoting of Literature where 200,000 volume of books were collected for the scholars to studying. Moreover he built a **Ch'ung Wen Kuan** or the Hall for Propagating Literature at the side of Eastern Palace and collected 8,000 students there for advanced education. The

most worthy trait of Tai-tsung was his alertness and the spirit in which he received criticisms and admonitions from those far below his rank. "By using a mirror of brass", said he, "you may be able to adjust your hat ; by using antiquity as a mirror you may learn to foresee the rise and fall of empires ; but by using men as a mirror, you may see your own merits or demerits". It was the last mirror of T'ai-tsung, that no Chi nese emperor could afford to lose sight of. His whole reign of 23 years showed him to be a man whose guiding principle was integrity and whose policy of government, was justice. It was a fact that under his rule, China had entered the state of the **Grand Common-Walth** as described by Confucius, "self-interest ceases, and thieving and disorders are not known. Therefore the gates of the houses are never closed". In memory of the greatness, the light, and learning of this dynasty by the Chinese call themselves even to-day, "the people of the T'ang" just as the Chinese call themselves "Sons of Han", regarding the Han period as the true origin of their culture and civilization.

During the reigns of Emperors T'ai-tsung and Kao-tsung, the T'ang empire greatly expanded by the conquest of barbarian neighbours. T'ai-tsung's first great achievement was a complete victory over the Turks, who, led by two chieftains named Chieh Li and Tu Li, had invaded the Chinese territory. This ended the kingdom of the Eastern Turks. In the area of the Eastern Turks kingdom is no less than the present-day Mongolia, was joined to the T'ang empire in 630 A. D. Ten years after this signal victory, the state of Kao Chang, situated between the cities of Urumtsi and Turfan, was conquered. This conquest again opened up the Northroute and brought the Chinese frontier close to that of the Western Turks. By 640, the Whole basin of Turkestan was brought under China dominance. In 667, an expedition was sent to Korea by the emperor Kao-tsung, and the capital Ping-yang was closely invested, until the defenders were forced to capitulate and open their gates to the Chinese army. The king of Korea was compelled to submit to the rule of the T'angs. Therefore the territory of the T'ang empire extended on the east to Korea and Manchuria and on the west to the Caspian Sea ; on the south to Annam and north to the Outer Mongolia and even to the southern most point in Farther India. In the year 629, the whole Empire was divided into ten Tao or provinces named Kuan-nei, Ho tung, Honan, Hopeh, Shah-nan ; Lung-yu, Huai-nan, Kiang-nan, Chieh-nan and Ling-nan ; the dependencies were governed through six **Tu Hu** or Protectorate Office . The following is the list :—

1. The Shan Yu protectorate office, under the jurisdiction of Kuan-nei Tao, stationed at Yun-chung (present Ta-t'ung dis-

trict of Shansi province), whose administering area was Inner Mongolia.

2. The An-hsi protectorate office, under the jurisdiction of Lung-yu Tao, stationed at Karashare (the Great Southern Route), whose administering area was the Great Southern Route and Central Asia.

3. The Pei-t'ing protectorate office, under the jurisdiction of Lung Yu Tao, stationed at T'ing-chow whose administering area was the Great Northern Route (present Sinkiang province).

4. The An-tung protectorate office, under the jurisdiction of Ho-pei Tao, statoined at Ping Yang (Korea), whose administering area was Korea and Manchuria (present north-eastern provinces).

5. The Annam protectorate Office, under the jurisdiction of Ling-nan Tao, stationed at Chiao-chow (present Hanoi of Indo-China) whose administering area was the all states in southern sea.

6. The An-pei Protectorate Office, under the jurisdiction of Kua-nei Tao, stationed at Lang Shan Fu (Mongolia).

This T'ang empire was the largest under the sway of a purely Chinese dynasty.

(2) The Political Institutions

The Central Government—The Government of the T'ang dynasty did not differ much from predecessors the emperor being the sole source of power the law-giver, chief magistrate, and supreme judge, all in one. Under the emperor, there were three Councillors and three Assistants with no active functions. The actual executive power was under the three State Secretariats namely **Shang Shu Lin** or Chief Executive Secretary ; **Shih Chung** or Chief Councillor and **Chung Shu Lin** or Chief Corresponding Secretary. After these came multitudes of lesser dignities, Such as Imperial Librarian, Chamberlain of the House-hold Department, Secretariat of enuchs (they had official rank under the T'ang dynasty), Censors, Director of Education, Director of Arts, Director of Mechanics, Director of Armouries, Director of Public Works, Director of Sacrificial Worship, Director of Imperial Stud, Director of State Ceremonial, Judge of the Court of Revision, and Superintendents of Agriculture and Granaries, and Superintendent of Commerce. The presidents of the Six Original Boards, namely Board of the General Administration, of Economic and Finance, of State Sacrifices, of War, of Justice at Court and Board of Buildings, subordinates under the Chief Executive Secretary who was aided by the Left Assistant and the Right Assistant. The system of Central administration in the T'ang period is show in the following table :—

Three State Secretariats

- Chun Shu Secretariat (Chief corresponding) Secretary
- Men Hsian Secretariat (Chief Councillor)
- Chief Executive Secretariat (Chief Executive Secretary)
  - Left Assistant
    - Board of General Administration.
    - Board of Economical Finance
    - Board of State Sacrifices.
  - Right Assistant
    - Board of War
    - Board of Justice at Court
    - Board of Buildings

The Local Government—Like the central government, the local government of the T'ang dynasty had also great stability. The empire of the T'ang dynasty was divided into ten Tao or provinces, and a number of Hsien or districts in which central government functions and local government functions were kept separate. The governor of a province, and each of his megistrates of a Hsien, had a staff often of more than a hundred officials who were drawn from the province or megistrate and appointed by the governor or the magistrate, and discharged as they chose. This was a vestige of feudalism, but on the other hand it was a healthy check against excessive centralization. There were boards for transport, finance, education, justice and public health etc. All the officials of the various boards were appointed under the State Civil Examination System, but they had no special professional training ; only for the more important posts were there specialists, such as jurists, physicians, and so on. The duties of a district megistrate were relief work, public construction, and what may be termed ritual and educational work in accordance with Confucian concepts.

Military Service—The military administrations of the T'ang dynasty, may be divided into two parts viz., the Militia and the Standing Army. Under the militia system, every man between the ags of twenty and sixty was liable to military service. When there is a war, the emperor will order the governors or generals to lead them to the battle field, while the war is over, these soliders will go back to their homes for field work. This system was in vogue only during the reign of T'ai-tusng and his immediate successors. The following is the table of militia prefecture system of the T'ang dynasty :—

Name	Number	Number of soliders	Name of the Officials
Fu (Prefecure)	1	1,800	1 Officer for diplomacy
			2 Officers for Determination and Courageous.
Tuan (Regiment)	6	300	1 Major.
Tai (Corps)	36	50	1 Captain.
Huo	180	10	1 Head.

The emperor Yuan-tsung was the first on who kept a standing army of 120,000. These were scattered during An Lu-shan Rebellion. After the restoration of peace there was virtually no uniform system ; each governor of a province organized his own army as he saw fit. In order to control the military generals (the State secretariat controlled the civil officials,) emperors of the late T'ang dynasty, created a supreme military organization called Privy Council.

The System of Education—Chang-an the then capital of T'-ang dynasty also the centre of education. There were six institutions located at Chang-an, namely (1) Kuo Tze Hsueh or the Institution for the sons of Nation, which could admit 300 students who are the sons of officials above the third grade. The Confucian classics such as the **Book of Rites**, the **Annals of Spring and Autumn**, the **Book of Odes**, the **Book of Changes**, the **Book of History**, and the **Book of Chou Rites** etc. were taught. The head of **Kuo Tze Hsueh** was called **Chi-chiu** or chancellor. (2) **T'ai Hsueh** or the Grand Institution, which could admit 500 students who are the sons of officials above the fifth grade. The same subjects were being taught as in the **Kuo Tze Hsueh**. (3) **Ssu Men Hsueh** or the Institution of Four Cities, which could admit 1,300 students who are the sons above the seventh grade. The subjects were being taught same as that of **Kuo Tze Hsueh**. (4) The Institution of Law, which could admit 50 students ; besides the subjects of law, the Confucian classics were also taught. (5) The Institution of Penmanship, which could admit 30 students, philology was one of the most important subjects there. (6) The Institution of Arithmetic, which could admit 30 students. The sons of the officials above the eighth grade and intelligent boys of private families could be taken. Apart from the above said six intitutions in Chang-an, there were **Hung Wen Tien**, or the Palance of Promoting Literaure ; the **Ch'ung Wen Kuan** or the Hall for Propagating of Literature and **Kwang Wen Kuang** or the Hall for Extensive Literature which could admit students from royal and noble families for higher studies. There were many foreign students from Japan, Korea, Tibet and other places flocked into Chang-an to learn Chinese culture. Each district could admit 30 to 50 students to learn Confucian classics at their own native places.

The System of Literary Examination—The T'ang system of literary examination, based largely on those of the Sui dynasty, may be divided into six classes :—

1. Those for the **Hsiu Ts'ai** (Varsatile) Degree, had to compose essays to reveal his statesmanlike ability and knowledge.

2. Those for the **Ming Ching** (Classist) Degree, were exa-mined primarily in the knowldge of the classics and secondarily in essays and other prose.

3. Those for the **Chin Shih** (Literary) Degree, were examined primarily in belles-letters (prose and poetry) and secondarily in classics and essay writing.

4. Those for the **Ming Fa** (Law) Degree, were examined primarily in law, and secondarily in essay writing.

5. Those for the **Ming Shu** (Philologist) Degree, will be examined in philology.

(6) Those for **Ming Hsuan** (Mathematician) Degree, primarily in mathematical and geographical treatises.

All these may be called periodic examinations which were held at regular intervals in the capital of Chang-an. Graduates of governmental schools and successful candidates who had preliminary examinations in the provinces were permitted to complete at these examinations.

Besides the periodical literary examinations, Palace Exa-mination were held, as often as the Emperor might see fit, for "people of exceptional abilities", and degrees were also conferred on law students, methematicians etc. All examina-tions were held in Chang-an, and Physique, Oratory, Penman-ship and knowledge of Official Documents, completed the ne-cessary qualifications of a successful candidates. Those succ-essful candidates were joining the civil service will be selected by the Ministry of General Administration and those of intending to join the military service will be selected by the Ministry of War.

The Law and Code—The law and code of the T'ang dynasty especially deserves praise for its systematic arrangement and its **Explanatory Notes**. Not only was it highly regarded by the Ming and the Ching dynasties as a valuable reference for compi-ling their respective codes, but it was also borrowed by Japan as the very model for her **Ta Pao Code**.

The Law was concerned with the five relationships, the rites, and especially the position of the sovereign vis-a-vis the Sureme Being above him and his people under him. The Code, as the codification of statutes and precedents, on the other hand, represents something more enforceable, more definite, and closer to law in the western sense. The **T'ang Code** (653 A. D.) which treats of family relationships, and the status and rights and duties of each family member ; the various offense against the sovereign or the public officials, or against the life and pro-perty of individuals ; the various corresponding punishments, reprieve, and pardon, and what is known in the West as criminal procedure.

(5) The Spread of Chinese Civilization and Culture Abroad

Chinese cultural influence deeply permeated the soul of diverse races in Asia over extensive regions. China radiated her cultural influence across the mountains and seas, far beyond the frontiers that nature set for her, and played a larger part in civilizing Aisa than perhaps even Greece did in respect of Europe.

There are three important causes that led to the rapid extension of Chinese culture aborad :

1. mercantile activities and desire for markets ;
2. Buddhist scholars' efforts, and
3. the policy of powerful emperors.

Relations With Japan—Most of Japanese religion and culture, came from China. From the Eastern Han dynasty there had been close connections between China and Japan. The **Book of Latter Han Dynasty** states that the Japanese state near Hakata in Kyushu sent a mission to the Han emperor Kuang Wu (25-57 A. D.) at this capital-Loyang. The emperor presented the head of the state a gold seal which was excavated near Hakata Bay, about 170 years ago. The Chinese **Wei Shu**, a historical book of Wei dynasty (220-265 A. D.) has a chapter entitled the **Book of the Wo People** which records a series of direct contacts with Japan. During the Southern and Northern Dynasties, the Japanese emperor sent many good-will missions to the court of the Sung dynasty (420-470 A. D.), second among the Southern dynasties. The envoys brought back woman weavers and dressmakers who were highly honoured, and whose examples stimulated Japan's sericulture and weaving industries. It has been said that the Buddhism was introduced to Japan from Korea in the middle of six century A. D. But it is possible that even in the fifth century A. D., Buddhist statues had come to Japan from the Southern dynasties. The renowened maker of the Buddha statues of Horyugi Monastery, the most ancient building at Nara, was the grandson of a Buddhist who went to Japan from South China. However, we may say that from the beginning with the fifth century, Japan had been receiving Buddhist culture from China.

During the Nara period not only Buddhism and the culture of the T'ang dynasty enriched Japanese life, but it was also enriched by the Occidental cultures of the Sassanian empire of Persia, the Byzantine empire, India and the Arab world.

Apart from the lay scholars and student priests who were sent to China for higher studies, Japanese official embassies, had been to China for the formal purpose of exchanging com-

pliments between the two countries. It has been recorded that such visit had been made more than twelve times during the period from 630 to 830. These official missions, however, were carried out on an imposing scale. The envoys and their staffs were selected with great care from men of rank and learning, and the **Shoku Nihongi** (an official chronicle covering the period of 700-790 A. D.) records with satisfaction that the T'ang officials were favourably impressed by the dignity and sincerity of Awata no Mabito, leader of one of the early missions, and were encouraged to think well of the country which he represented. The pioneer scholars who went to China from Japan were Kuromaru Takamuku and Presist Bin for studying the system of Chinese government and Mahayana Buddhism. They returned to Japan in 640 A. D., after a sojourn of cover thirty years in China. In 645 A. D., the returned scholars Takamuku and Bin were offered the rank of **Kunihakase**, or National Doctor, and there is no doubt that these two explained and instructed Kamatari's reform regarding Chinese methods. The most celebrated scholar was Kibi no Mabi who left Japan for China in 717 A. D., at the age of 22 in the early days of Nara's period, and came back after a sojourn of 17 years, with a great store of knowledge and books on many subjects. He was made a Chacellor of the University at Nara on his return, and lectured to the Court on Chinese classics and literature. He was later sent to China as an envoy, and when he died he was holding the office of minister of state. Kibi no Mabi is also said to have been the inventor of a simplified set of phonetic symbols called Katakana, which Japanese use for writing as Europeans use their alphabet. Among the lay scholars and student priests who were sent to Study under well-known teachers in China, from Eon in 608 to Kwan Kan in 877, there were seventy whose names were given in the record. We therefore come to know how the Chinese culture and civilization inspired, directed and sustained the interest of Japanese

Relations With Tibet—During the long period of anarchy in China, the Tibetans had consolidated themselves into a nation. The king of Tibet, was Stron-tsan-gam-po, a contemporary of the Emperor T'ai-tsung. As the T'ang emperor conquests Tu Ku Hun and Tungut tribes that lived around Kokonor (present Ch'ing Hai province) in 635 A. D., the Chinese territory became coterminous with that of Tibet. A war soon broke out between the two neighbours for the mastery of Kokonor, but with decisive results. In 641 A. D., the war was brought to a close by the king of Tibet marrying Princess Wen Cheng, daughter of T'ai-tsung.

'During the period of Stron-tsan-gam-po's rule over Tibet, there were many Buddhist monks who came to Tibet from China, India and Nepal etc., for the preaching of Buddha's religion. The king sent a great Tibetan scholar named Sambhota to India to learn Buddhism. He stayed in South India for about seven years and brought with him many Sanskrit canons back to Tibet. He also formed the Tibetan writing after the model of the Northern Gupta script and wrote the first Tibetan grammar.

The son of the king Stron-tsan-gam-po was Man-ron-man-tsan, his son K'un-sron-K'un-tsan, and his son was Thi-de-tsang-ten. The king Thi-de-tsang-ten had a son called Je-tsha-hla-pon who married the daughter of the Chinese Emperor Su-tsung of the T'ang dynasty, named Princess Ching-Ch'eng. Their son died, Princess Ching Ch'eng united with her grand-father, worshiped the stuate of Sakyamuni. Thereafer, a boy endowed with special marks of beauty was born during the reign of Tibetan king whose name was Male-earth-horse. At the time when the King departed in order to visit Phanthan, the boy was carried off by Na-nam-sha, and was brought up as the son of the latter and became known by the name Thi-sron-de-tsan. He came to power at the age of thirteen only. He attacked China and entered the Chinese territory of Szechuan and Yunnan provinces. He was much influenced by his mother the Princes Ching Ch'eng who regretted his military operations. Under her infuence he decided to devote his life to the propagation of Buddhism. These alliances tended to open up the mountainous country to Chinesec ulture.

Relations With India—It was the Buddhist missionaries, who played the greatest part in the strengthening of cordial relations between China and India. Hsuan-tsang and I-tsing were the most famous in our history.

Hsuan-tsang (596-664 A. D.) whose surname was Ch'en was a native of Kou-shih. At the age of thirteen he entered the Buddhist temple, and in the third year of Chen-kuan period of the Emperor T'ai-tsung's reign (629 A. D.), impelled by a burning desire to visit the sacred places of Buddhism in India, started alone on a pilgrimage which made him world famous. After a hazardous journey through the deserts and mountains of Central Asia, during which he several times narrowly escaped death, he arrived safely in India in 633 A. D. There he spent the next ten years in travel and study before starting his journey home, via Central Asia, this time carrying with him 657 Buddhist texts which he had collected. When Hsuan-tsang's visit to Assam an almost inaccessible nook, where the last echoes of Indian culture fade out nearly cut off from India he found

that this remote region had maintained commercial and other relations with China for centuries. The king of this area, called Kumara, invited Hsuan-tsang to the court and kept him there in spite of protests from Harsha who demanded his speedy return.

"There are now many persons here", Kumara told Hsuan-tsang, "who can sing parts of the song celebrating the victories of the prince of Ch'in of China. For a long time I have wished to know the happy effects of the laws of China and my eyes have long been turned towards the east. But mountains and rivers have prevented me from going there in person".

And this was not mere an idle talk. When a little later on an official Chinese mission came to the court of Harsha, Kumara did not fail to meet the envoy. He told the Chinese officials that his family, installed on the throne of Assam for centuries, traced their ancestry to a saint who had come flying through the sky from China. In their conversation the Chinese special envoy Lee Yi-piao mentioned Lao-tze and his sacred Taoist text **Tao Te Ching**, so popular in China. The curiosity of the King of Assam was roused. He earnestly requested the envoy to get for him a Sanskrit version of the Taoist text. On his return to Chang-an, this reuqest was communicated by Lee Yi-piao to the Emperor who ordered immediately. Hsuan-tsang (who had returned shortly before from India) to undertake this translation with the help of Taoist scholars.

Harsha sought the friendship of China. He sent an envoy with a letter to the "Son of Heaven", the Emperor T'ai-tsung. An official mission, headed by Lee Yi-piao, came with rhe reply in the year 643. In 647 A. D. another Chinese good-will mission came to Magadha in India under the leaderships of Wang Hsuan-tso and Chiang Sse-jen. The realm was in a chaotic condition. King Harsha soon died. One of his minister, named Alamashun (seems to be Arjuna) had usurped the throne. He was rash enough to attack the envoy and his party. His escort numbering about 300 were masscred. Wang escaped under cover of darkness and managed to find refuge in Tibet. The king of Tibet Stron-tsan-gam-po lent him the services of a thousand and two hundred soldiers. Nepala lso furnished him with seven thousand horsemen. Wang Hsuan-tso set out now to attack Arjuna in his capital-Kanauj. After a desparate fight for three days, Arjuna was taken prisoner and was brought by Wang to the Chinese Imperial Court in 648 A. D. On the death of Emperor T'ai-tsung, the avenue leading to his tomb was lined with the statues of vassal kings and among them as to be found the statue of Arjuna the Indian king of North India.

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Hsuan-tsang returned to Chang-an in 645 A. D. and was received in triumph. The remainder of his life was spent in translation work in Chang-an together with his disciples. By the time of his death in the first year of Lin-te period of the Emperor Kao-tsung's reign (664 A. D.), he had completed the translation of no less than seventyfive works, which both in style and accuracy are recognized as among the finest of Chinese translations from Sanskrit.

Soon after Hsuan-tsang's death, I-tsing, by no means a less famous Buddhist, travelled to India. He has himself given us information about his journey. He was born in 634 A. D., at Fan-yang, during the reign of T'ai-tsung of the T'ang dyansty. He was admitted to the order when he was fourteen years old. It was, he tells us, in his 18th year that he thought of travelling to India, which was not however, carried out till he was 37 years of age. He then set out for Yang-chow in a Persian boat; and twenty days later his vessel touched Sumatra. He remained there for eight months, six months at Srivijaya (Palembang) and two months at Malaya. Later he crossed the gulf of Bengal in a Sumatran vessel and landed at the port of Tamralipti in 673 A. D. There he remained for a year to brush up his knowledge of Sanskrit before travelling into the interior.

First he visited Gaya and Kushinagara, and then for the next ten years studied at Nalanda. There he collected some four hundred Sanskrit texts. On his way home, he stayed for four years in Srivijaya where he further studied and translated Buddhist books, in Sanskrit and also in Pali. But the work was beyond the powers of a single man. In 689 A. D., therefore, he went to China to seek helpers. He landed at Canton, and at the end of four months, after recruiting his disciples, he returned with them to Sumatra.

I-tsing remained more for than five years at Srivijaya, editing his personal notes and translating Sanskrit texts. At length, in 695 A. D. he returned to his native land, and, in the middle of the summer of the year made his entry into Lo-yang, where he resided at the Great Happiness Monastery. He translated fifty-six works in two hundred and thirty volumes. He passed away in 713 A. D., in his seventy-nineth year. His life and works were greatly commended by the Emperor Chung-tsung, his contemporary, in the preface to the Tripitaka Catalouge.

After I-tsing returned to China, India became again a land of anarchy, and Buddhism soon gave place to Hinduism. The disappearance of Buddhism from the land of its birth finally brought India's intercourse with China to an end.

Relations With Western Asia—China and Western Asia are separated by high mountains and deep rivers. Once, however, they were close neighbours as well as good friends. Such contacts date from the Han dynasty. Generals Chang Ch'ien (2nd century B. C.) and Kan Yin (1st century B. C.), travelled in Central Asia and brought news of the far away of Arabia. In the fifth century, according to the Arab historian Al-Masudi, Chinese junks sailed up the Euphrates. Mohammed said to his disciple, "Seek ye learning though it be in China." From the seventh century, contacts became direct, many-sided and fruitful. The name of the Emperor T'ai-tsung was not unknown to the Greek king Theodosius, whose envoy reached the court at Chang-an in 640 A. D. Yzdegerd, the last of the Sassanian line of Persia kings, having been hunted by the Muslims from place to place, presented himself to the Emperor T'ai-tsung and sought his protection. His son, Firoz, was the Chinese governor of Persia. Under this title, Firoz set out from Chang-an with a Chinese escort to recover his father's lost empire, but without success. Later he died at Chang-an. In 651 A. D., there was a mission from Caliph Othaman to the T'ang Emperor Kao-tsung. According to the **Records of Ta Shih**, a volume of the Chinese **Annals of Twenty-four Dynasties**, describes the geography and products of the Arab world. Further embassies were sent to China in the seventh and height centuries by the Caliphs Abul Abbas, Abu Djafar and Harun Al-rashid.

Chinese chronicles mention no less than 37 Arab embassies and missions during the T'ang dynasty. Some, while diplomatic in name, were actually commercial. From the writings of the Arab merchant Abu Zahid Hassan we learn that his companion Ibn Wahab came to the Chinese capital Chang-an of the T'ang dynasty. He had an audience with the emperor Hsi-tsung, received sumptuous treatment and many gifts, and was accorded the special privilege of returning by post-horse to Canton. Between Chinese and Western Asians, a monopoly of the world's commerce was successfully maintained. Fleets of Chinese junks sailed proudly into the Gulf of Persia, while thousands of Arab merchants settled down in Hang-chow, Chuan-chow and other coastal cities.

Due to cordial intercourse between Western Asia and China, the technique of paper-making from flax and linen, invented by the Chinese people, reached the Caliphate in the 8th century. In 794 A. D., Baghdad had its first paper manufactory. Printing was introduced there in the same time. As regards the introduction of Islam to China, we shall discuss it later on.

(4) Native Religion and Foreign Faiths

The Taoist Religion—The Taoist religion may be regarded as the state religion of the T'ang dynasty. It had a god of its own, called **Yuan Shih Tien Tsun** or Heavenly God of Origin. With him was always associated Lao-tze or **T'ai Shang Lao Chun**, as the co-ruler of the universe, and under them was a set of leeser divinities. It owed its position as a state religion, owing to the fact that the ruling house claimed lineage from the Lao-tze of its superstition. The Emperor Kao-tsung honoured Lao-tze with an imperial title, calling him the **Yuan Yuan Hwang Ti** or the Emperor of Mysterious Origin. Under the edict issued by the emperor Kao-tsung, **Tao Te Ching** or the **Way of Life** became a house-hold book and members of the royal family were required, to acquaint themselves with its abstruse teachings. Taoist priests were exempted from taxation and military. When the Emperor Chung-tsung came to the throne, he ordered to build a Taoist monastery in every district of the empire. Among the inmates of the convents there were many imperial princesses, the two daughters of the Emperor Jui-tsung, named princess Hsi-chen and princess Lung-chang, who voluntarily gave up everything they had for the sake of Taoist religion. The Emperor Hsuan-tsung listened to the words of Tien T'ung-hsiu, and ordered to build a Taoist monasteries both in Chang-an and Lo-yang, the former called T'ai Ching monastery the latter T'ai Wei. In the first year of his reign, the Emperor Wu-tsung received the Taoist Chao Kuei-chen and other eighty one persons, entered the palace to give a Taoist chart of law. Another Toaist named Liu Yun-chen belonged to Heng mountains of the present Hunan province. He had been favoured by the emperor, and was appointed as Headmaster of **Tsung Hsuan Hall**. He with Chao Kuei-chen was living in the palace for the meditation and for research work in Taoism. Lee Te-yu, the then prime minister, was also to assist them for the propagation of Taoism.

As regards the esoteric doctrines of the Taoist religion, they follow the universal conception of Tao, the undivided, great One, and gives rise to two opposite reality principles, the Yin and the Yang. These are at first thought of only as forces of nature apart from man. Later, the sexual polarities and others as well, are derived from them. So Lao-tze said : "Tao produced oneness. Oneness produced duality. Duality evolved into trinity, and trinity evolved into the ten thousand (i. e. infinite number of) things." From Yin comes K'un, the receptive feminine principle ; from Yang come Ch'ien, the creative masculine principle ; from Yin comes **Ming** or **Life** ; from Yang, **Hsing** or the Essence of Mind.

Each individual contains a central monad which, at the moment of conception, splits into life and essence of mind, **Ming** and **Hsin.** These two are super-individual principles, and so can be related to **Eros** and **Logos.**

In the personal bodily existence of the individual they are represented by two other polarities, a P'o soul (or Anima) and a Hun soul (or Animus). During the life of the individual these two are in conflict, each striving for mastery. At death they separate and go different ways. The Anima sinks to earth as Kuei, a ghost-being. The Animus rises and becomes Shen, a revealing spirit or god. Shen may in time return to Tao.

If the life-forces flow downward, that is, without let or hindrance into the outer world, the Anima is victorious over the Animus ; no **spirit body** is developed, and, at death, the ego is lost. If the life-forces are led through the **backward-flowing** process, that is, conserved, and made to **Rise** instead of allowed to dissipate, the animus has been victorious, and the ego persists after death. It is then possessed of Shen, the revealing spirit. A man who holds to the way of conservation all through his life must reach the stage of the **siprit body**, which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided truth, Great One.

Judging from the above mentioned, we come to know that the Taoist religion laid down such lofty doctrine.and highest wisdom, therefore, it was maintained up to this day.

Buddhism—The period of the Tang dynasty, when Kao-tsu came to power, is the golden age of Buddhism. Fa-lin's **A treatise on the truth** states that Kao-tsu constructed the Buddhist monasteries of Weichang, of Hsin-yet, of Tze-pei, and Chin-ku etc., at Chang-an ; the Monastery of Lisan at T'ai-yuan and the Monastery of Ye-hsin at Pien-chow. When T'ai-tsung who also supported Buddhism, came to the throne, he felt much grief for the thousands of soliders and peoples who were being killed in his prolonged fight with other chieftains. In memory of those who fell in the war, he built ten Buddhist monasteries and seven of them still exist.

1. The Monastery of Luminous Humanity at Pin-chow, where T'ai-tsung defeated the General Hsueh-chu.
2. The Monastery of Luminous Bodhi at Lo-chow, where T'ai tsung defeatedt he General Wang Shih-ch'ung.
3. The Monastery of Luminous Welfare at Lo-chow, where T'ai-tsung defeated the General Liu Hei-tai.

4. The Monastery of Enormous Helpness at Fen-chow where T'ai-tsung defeated the General Liu Wu-chou.

5. The Monastery of Merciful Clouds at Chin-chow, where T'ai-tsung defeated the General Sung Chin-kang.

6. The Monastery of Universal Helpness at Tai-chow, where T'ai-tsung defeated the General Sung Lao-sen.

7. The Monastery of Universal Mercy at Cheng-chow, where T'ai-tsung defeated the General Tou Chien-te.

In the 20th year of the Chen-kuan period of the emperor T'ai-tsung's reign, when he came back triumphant from the North China, he ordered to construct a **Min Chung Ke** or the Palace for Commiseration for the Soldiers. At this time, an Indian monk named Prabhakaramitra who had come to China, and Hsuan-tsang who had returned from India, were warmly received by the emperor T'ai-tsung. After T'ai-tsung's death, the new emperor Kao-tsung came to the throne. He was very much in favour of Buddhism. As the **Record of Palace Affairs** states, he gave all the places of the former emperors to the devotees of the Buddha for use as monasteries. The emperor Kao-tsung had given special permission to the priest Hsuan-tsang, to enter the palce freely. When the Empress Wu-chao, a concubine of Kao-tsung, was about to give birth to a child the emperor asked Hsuan-tsang to given a name to the baby Prince, he named him "Fu Kuang Wang" or the King of Buddha's Light. Up to the death of Kao-tsung. Fu Kunag Wang came to the throne, and then ordered two Buddhist monasteries to be built after his name at the capitals of the East and the West. The Empress Wu-chao, openly held power during the purely nominal reign of her son. She changed the T'ang into the Chou dynasty. Orthodox historians, shocked at the spectacle of a woman openly governing the empire in contravention of all the Confucian theories of sovereignty, have not done justice to the Empress Wu-chao. Since they cannot deny the excellence of the administration and respect for Buddhism, their more criticisms indirected to her private life, which was not above reproach.

During the last fifteen years of the Empress Wu-chao's reign, which extended over twenty-two years from 682-704 A. D. Buddhism spread all over the country. Popular Buddhist translators of the T'ang dynasty are listed below :

Prabhakaramitra, who was a Sramana of Central India, came to China in the first year of Chen-kuan period of the emperor T'ai-tsung's reign of the T'ang dynasty (627 A. D.).

Atigupta, a Srimana of Central India, who arrived in China in the 3rd year of Yung-hui period of the emperor Kao-tsung's reign of the Tang dynasty (652 A. D.), and in the following two years he translated the **Sutra of Dharani Sangraha** into Chinese.

Nadi, who was a noted Buddhist monk of Central India, came to China during the 6th year of Yung-hui period of the emperor Kao-tsung's reign of the a T'ang dynasty (655 A. D.), brought with him a collection of more than 1,500 different canons of both the Mahayana and Hinayana sects. He made this collection with travelling in India and Ceylon. In 656 A. D. he was sent by the Chinese emperor Kao-tsung to the country of K'un-lun i.e. Pulo Condore Island in the China Sea to find strange medicine. Having returned to China in the year of 663 .AD.

Buddhapala, a native of Kabul, who arrived in China in the first year of I-fong period of the emperor Kao-tsung's reign of the T'ang dynasty (676 A. D.), and rendered the **Sarvadurgati-pari-sadhana-ushnisha-vigaya-dharani** into Chinese.

Divakara, a Sramana of Central India, came to China in the year of 676 A D., and translated eithteen works in thirty-four volumes.

Devaprajna, a Buddhist monk of Khotan, had translated six works in seven volumes, during the period 689 A. D. to 691 A.D.,

Subhakarasimha, a Sramana of Central India and a descendent of Amritodana, who was uncle of Sakyamuni. He lived in Nalanda University of Eastern India. In the 4th year of Kai-yuan period of the emperor Hsuan-tsung's reign, (716 A. D.), he arrived at Changan, the capital of the T'ang dynasty, bringing with him many Buddhist texts. He passed away in his 99th year, in the 23rd year of Kai-yuan period of the emperor Hsuan-tsung's reign of the T'ang dynasty (735 A. D.)

Hui-lin, a disciple of the priest Amogha, he made the **Dictionary of Sounds and Meanings of Buddhist Words and Phrases** in 100 chapters. Beginning the work in 788 A. D., he completed it in 810 A.D.

Siksananda: He was a native of Khotan and was Saka by race. He was well versed in Mahayana as well as Hinayana. He lived in the times of the Empress Wu-chao who popularised the Mahayana Buddhism in China. It was discovered at this time that certain sections of the **Avatamsaka Sutra** were missing in the Sanskrit copy preserved in China. She came to know however that in Khotan a complete text of the Sutra existed

and so she sent her envoy there in search of the manuscript, as well as for the purpose of inviting a scholar who could translate it. As a result of the mission, Siksananda came to China with a complete copy of the **Avatamsaka Sutra** and rendered it into Chinese. He died at the age of fifty-nine in 710 A. D.

Bodhiruchi : His original name was Dharmaruchi, but it was changed by the Empress Wu-chao. He was a Brahman of the Kasyapa family, from S. India. He took up residence in China in the first period of the T'ang dynasty. Between 693 A. D. and 713 A. D. Bodhiruchi translated fifty-three works in One hundred and eleven volumes, of which forty-one are found in the present-day edition of the Buddhist Tripitaka. It is said that he passed away in 727 A. D. in the 156th year of his life.

Subhakarasinga arrived in Chang-an, the capital of the T'ang dynasty in 716 A. D., when he was eighty years old. He lived in the Nalanda Monastery and learnt at the feet of Dharmagupta for several years. His tachings are that all the people should understand that the corners of the world are filled with counter-forces or forces working against our Siddhi, which they conceived as evil-working goblins ; that above this world there are powerful beings, able to protect those who invoke them ; that the devotee has only to choose well, and to recite the proper formula. Vajramati, learned the doctrine from Nagarjnana, the great disciple of Nagarjun at Ceylon. He is reputed to have founded the Esoteric School in 719-720 A. D. He was the master of Amoghavajra.

Amoghavajra was a Sramana of North India. He came to China in 719 A. D. when he was only twenty-one years old, following his master Vajramati, who then about fifty-eight years old. After death of his master, Amoghavajra gave an impetus to the study of Tantrayana.

He was popular not only among the Chinese Buddhists, but was also liked by the Tang Emperor. The emperor Hsuan-tsung gave him the title **Chih-tsang** or Wisdom-repository. In 765 A. D., he received, besides an official title, an honourable title of **Ta Kuang Chih San Tsang** or Tripitaka Bhadanta. The emperor Dai-tsung gave him, when he died in 774 A. D., the rank of a minister of state, a **Ta Pien Chin Kwang Chih Tsang** or Great Eloquence Correct Wide Wisdom, potumous title. He was commonly referred to as Pu-khon, Amogha.*

There are eight Schools of Buddhism in the T'ang dynasty and their names are derived either from the principal scriptures or from fundamental doctrine, or from the locality where they were founded or flourished later, e.g. :

*See Dr, Chou Hsiang-kuang ; A History of Chinese Buddhism,

The Ch'an School : This School, more generally known in Europe by its Japanese name of Zen, is called Ch'an in Chinese. It has for over a thousand years been one of the most influential schools in the country and has played a great part in the development of Chinese philosophy and art, as well as making a peculiar impression of the psychology of the Chinese people.

The principal doctrine of the school is that Nirvana can be attained in this life as the result of an experience known as sudden Enlightenment, which connotes sudden apprehension of our real nature and of the fact that this nature is identical with that of the ultimate reality underlying the appearances of all phenomena.

The Chinese claim that the school originated in the following way though the story is not recorded in any known Pali or Sanskrit texts. This, however, is in keeping with the claim that Ch'an teachings were handed down orally or by silent understanding between teacher and pupil and not committed to writing.

Sakyamyni Buddha who had been forced to modify his doctrines to suit the capacity of his disciples, once picked up a flower and held it up for the assembly of monks to see. One of them Mahaksyapa, responded to this gesture with a smile, indicating that he alone understood the profound truth it signified. The Buddha then called him aside and said :

"I have here a true Dharma, a wonderful way leading to Nirvana. This is the reality which is not seen and a very subtle form of the Dharma. I now give it in your keeping. Guard it well". From Mahaksyapa, this knowledge was handed to Ananda, and from him to a succession of twenty-eight Indian patriarchs, the last of whom was Bodhidharma. He noticed five hundred years after Buddha's attainment of Nirvana that the light of Prajnaparamita will shine in China. He is said to have reached China by sea in 527 A. D., and became the First Patriarch of the Ch'an School of Buddhism in China. He was followed by five others, the last of whom was Hui Neng. During his time the Ch'an School of Buddhism greatly spread over in China. When the Sixth Patriarch, Hui Neng attained enlightenment, his Guru, the Fifth Patriarch, told him that when Bodhidharma came to China people didn't believe in Ch'an Buddhism and therefore according to our tradition the Dharma Kasaya (monk's robe) is handed over to the next disciple, so that he may be recognized as a patriarch. But since people came to believe in Chan doctrine there was no need for handing over the Kasaya otherwise it would be used as quarreling point. According to the tradition of the Chan School, there are

33 patriarchs, (ending with Bodhidharma in China, and he is also known as the first patriarch of China, was followed by five others). This shortly is the origin of the Ch'an Buddhism.

The Vinaya School : This school takes its name (Lu Tsung) from the Chinese word **Lu**, which is used as the equivalent of the Sanskrit Vinaya. Another name for it is the Nan Shan Tsung, taken from that of hill in Shensi province. The founder was Tao Hsuan, who laid little stress on doctrine but considered strict discipline essential to religious life.

The School of Three Sastras : This school takes its name (San Lun Tsung) from the fact that it is based on three Sastras. The names of the three Sastras on which it is based are as follows :

(a) **Madhyamika Sastra** by Nagrajuna ;
(b) **Dvadasanikaya** by Nagarjuna ; and
(c) **Sata Sastra** by Aryadeva.

The Tien Tai School : This school found by Chih-I of the Sui dynasty. It is nominally based on the scriputre known as **Saddharma-pundarika Sutra**, from which the school derives its alias.

The School of Tien Tai founded the theory of "Three Chih or Cessation", "Three insights", "Three dogamas' and the 'Six stages of Bodhi-sattva developments' etc.

The School denied the reality of all phenomenal existence, and defined the noumenal world in negative terms, its aims seems not to have been nihilistic, but the advocacy of a reality beyond human conception and expression, which in our terminology may be termed a spiritual realm.

Note—(1) In practice there are three methods of attaining the Samadhi, 1, by fixing the mind on the nose, navel etc ; 3. by Stopping every thought as its arises ; and 3. by dwelling on the thought that nothing exists of itself, but from a preceding cause.

(2) The Three Studies (Insights) : 1. Study of all as void ; 2. Study of all as unreal ; and 3. Study of all as the Via Media inclusive of both.

(3) The Three Dogmas laid down by Tien Tai School are : By Sunya is meant that things causally produded are in their essential nature unreal ;2. though things are unreal in their essential nature their derived forms are real ; and 3. but both are one, being of the one or reality.

(4) The Six Stages of Bodhisattva developments are : 1. Realization that all beings are ore of Buddha-nature ; 2. the apprehension of terms, that those who only hear and believe are in the Buddha-law and potentially Buddha ; 3. advance beyond terminology to meditation ; 4. approximation to perfection in purity ; 5. discrimination of truth and its progressive experiential proof ; and 6. perfect enlightenment i.e. fruition of holiness.

The Hua Yen School : It is taken from the title of the **Buddhavatamsaka Mahavaipulya Sutra**, meaning **The Expanded Sutra of the Adornments of Buddha**. Hsien Hsiu is regarded as the first patriarch of the School in China.

The Tzu En School : It is taken from the name of a Buddhist monastery in the province of Shensi and was founded by Hsuan-tsang, the founder of Dharmalaksana School of the T'ang dynasty. His disciple, Kuei-chi who lived in the Tzu En Monastry through his whole life, and it therefore also called.

The School of True Word : It is also called Mi Tsung, 'Secret Teaching'. The foundation of the school was actually due to the achievements of Subhakarasinga and Vajramati and it was developed by Amoghavajra of the T'ang dynasty. Its two chief texts are : the **Vairocana Sutra** and the **Sutra of Vajra Apex**. The three esoteric duties of body, mouth, and mind are to hold the symbol in the hand, recite the Dharanis as the principle of the eternal.

The School of Pure Land : Established by Priest Hui-yuan of the Tsin dynasty. The chief tenet of this School is salvation by faith in Amitabha's Sukhavati (Pure Land). It is also called the Lotus School, because the founder lived in a monastery by the side of a lotus-pond at Lu-shan mountains.

The School was divided into two sects during the T'ang dynasty. One was founded by the priest Tz'e-min and the other by Shan-tao.

The above said eight schools of Buddhism were only different road to the same goal of Enlightenment. Because the Mahayana Buddhism in general aims at demonstrating the voidness or purely relative existence of the world of phenomena, and to teach the methods by which it is possible to arrive at that perfect comprehension of the ultimate reality underlying all phenomena that is called Englightenment ; also that every being is possessed of the latent power to attain that state. The doctrines of the eight schools will be seen to be in general agreement on these points, though their interpretation may differ.

Such difference as exist between them are recognized, but it is held that they are due to the necessity of adapting the doctrine to the understanding of people at different intellectual levels.

Anti-Buddhist Movement : The T'ang dynasty lasted from 618 A. D. to 907 A. D., for about three hundred years. The attitude of all the Chinse emperors and scholars towards Buddhism was not uniformly favourable. The T'angs were generally not unfavourable towards it and some of the great names of Chines Buddhism are connected with history of the T'ang dynasty. But at the same time Taoism, the original religion of China was also protected and supported by the court. Since the emperor T'ai-tsung ascended the throne, the territory of the T'ang dynasty was being extended to Western Asia and from there, Nestorianism, Manichaeism, Islam and Zoroastrianism were also introduced into China, though some of these religions did not take permanent root. Indeed, at that time, Confuciansim had made the deepest impression upon the people. Taoists saw new religions coming from outside and they held to their own religion as native to the land. So they were not favourable to Buddhism, as it was known to be a foreign religion. Moreover, the emperor of the T'ang dynasty whose surname was Lee, belonged to the same family as the founder of Taoism. Hence there was conflict between Taoism and Buddhism for the three hundred years during the T'ang dynasty.

We know that in the 4th year of Wu-te period of the emperor Kao-tsu's reign of the T'ang dynasty (621 A. D.), there was an imperial Taoist historian named Fu-i, who was a stanch Confucianist and enemy of Buddhism. In 628 A. D., he handed over to the emperor Kao-tsu, a petition in which were enumerated the protects of Confucian Positivism against Buddhist monasticism :

"The doctrine of Buddha is full of extravagances and absurdities. This fidelity of subjects to their prince and filial piety are duties that this sect does not recognize. Its disciples pass their life in idleness, making no effort whatever, If they wear a different customs from ours, it is in order to influence the public authorities or to free themselves from all card by their vein dreams they induce simple souls to pursue an illusory felicity, and inspire them with scorn for our laws and for the wise teaching of the ancients."

The positivism of the scholar in Fu-i is combined here with the instinctive anti-clericalism of an old solider. Moreover Fu-i himself, addressing Lee-yuan and Lee Shih-min, denounced the Buddhists for their pacifism and celibacy.

"This sect" he exclaims, "numbers at the present time more than a hundred thousand male and as many female bonzes who live in celibacy. It would be to the interest of the State to oblige them to marry one another. They would form a hundred thousand families and would provide subjects to swell the numbers of the armies for the coming wars. At present these people in idleness are a burden on society, living at its expense. By make them members of the same society, we should make them contribute to the general good, and they would cease to deprive the state of hands which ought to defend it".

This curious military anti-clericalism was quite in keeping with the policy of the T'angs. Soon after receiving the imperial historian's petition, Lee-yuan caused a census to be taken, throughout the empire, of the convents and religious orders. He then commanded an almost universal secularization, allowing only three monasteries in his capital, Chang-an, and one only in each of the large cities, furthermore, the licenses granted to monasteries were placed under the strict supervision of the authorities.

Once on the throne, T'ai-tsung seems to have continued the same policy as his father did. In 631 A. D., for example, at the instigation of Fu-i, his councellor in such matters, he issued an edict compelling the monks to maintain the confucian rites of filial piety.

In the 14th year of the Yuan-ho period of the T'ang dynasty (819 A. D.), the emperor Hsien-tsung who was a fervent Buddhist, proposed to bring a celebrated relic, the finger bone of Buddha himself, from the Monastery of Dharma-parayaya at Feng Siang Fu to Chang-an, where it was to be lodged in the imperial palace for three days and then exhibited in the various temples of the capital. This was the occasion on which Han-yu penned with his famous memorial to the throne against Buddhism. The piece is too long to quote in full, but the condensed version. included in the official history sufficiently indicates its character :—

"Buddha is a god of the western countries, and if your Majesty honours and worships him it is only the hope of obtaining a long life and a peaceful and happy reign. In antiquity, however, Huang-ti, Yu, T'ang the victories, and the Kings Wen and Wu all enjoyed long lives and their subjects dwelt in unbroken peace, although in those days there was no Buddha. It was only under the emperor Ming-ti of the Han dynasty that this doctrine was introduced into the empire and since that time wars and disorders have followed in quick succession, causing great evils and the ruin of imperial dynasty. It was not until

the period of the Six Dynasties that the sect of Buddha began to spread, and that age is not far distant from ourown.

"Of all the sovereigns of these dynasties only one, Liang Wu-ti occupied the throne for forty-eight years, and what had he not done to obtain happiness and peace from Buddha ? Three times he sold himself to become a slave in a monastery, and what reward did he receive for this ?

"Only a miserable death from hunger when besieged by Hou-ching. Yet he always used to say that he only did these things so little suited to an emperor in the hope of obtaining happiness from Buddha, but all it brought him was greater misfortune. For Buddha was only a barbarian from the Western kingdoms who recognized neither the loyalty which binds a subject to his prince nor the obedience which a son owes to his father. If he was living now and came to your Court, Your Majesty might accord him one audience in the Hsuan-cheng Hall, invite him to a banquet at the Li Pin Office bestow gifts upon him, and escort him to the frontiers of the empire, without permitting him to have any contact with the people.

"This man, Buddha, however, has long been dead and decomposed and now a dried bone, which is said to be his finger, is offered to Your Majesty and is to be admitted into the imperial place. I dare to ask Your Majesty rather to hand this bone over to the magistrates so that it may be destroyed by fire or water and this pernicious cult exterminated. If Buddha is what he is claimed to be and has the power to make the men happy or unfortunate, then I pray that all the evils which may arise from this act shall fall on me alone, for I am confident that he has no such power."

It was for this memorial that Han-yu banished to far-off Ch'ao-chow of South China.

After Han-yu returned to Court and he was given a high office under the next emperor Mu-tsung, when his protest was still fresh in the public memory. Han-yu was appointed as Assessor of the Ministry of War, a post which gave him authority over the army. There was at once a market improvement in the conduct of the soliders, and men were heard to say that one who was prepared to burn the finger of Lord Buddha himself would think nothing of executing common soliders.

After that the emperor Wu-tsung issued several imperial edicts to destroy Buddhism. One of them issued in 845 is given below :

"To our knowledge there was no talk of Buddha before the time of Hsia, Shang, and Chou. It is since Han and Wei that the idolatrous religion has gradually flourished. Of later the propagation of this alien belief has become so pervasive and proliferating that it has imperceptibly corrupted the morals of Our country, seduced the will of the people, and placed the masses increasingly under its spell. From the remotest corners of the provinces to the royal palace of the two capitals, the Buddhist monks are daily becoming more imposing. They are exhasusting the people's labor to construct their buildings and are taking away the people's resources to bejewel their images. They spurn ruler and kin to become acolytes and abadon their mates to become celibates. Never has there been anything more harmful to the law or injurious to the people than this religion.

Furthermore, when one man does not till the fields, others will lack food ; when one woman does not weave, others will suffer cold. Now the countless monks and nuns in the country all look to the farmer for food and to the silk-raiser for clothes. The monasteries and temples, incalculable in number, are all lofty in structure and lavish in decoration, rivalling the imperial places. It was none other than these things which caused the material poverty and moral decadence of the Tsin, Sung, Ch'i, and Liang dynastes (265-556 A. D.) Moreover, Our Kao-tsu and T'ai-tsung were able to pacify the country with military might and to rule it with cultivated accomplishments. These two devices suffice for the administration of the country. How can this trifling from the west obtrude upon our authority ?

During the Chen-kuan and K'ai-yuan periods some attempt was made to remedy matters, but the evil was not eradicated and continues to proliferate. We have looked widely into the precepts of the past and sought advice from those about us. The extirpation of an evil is dependent upon resolution....Hence we order the destruction of over 4,600 temples and the secullarization of over 260,000 monks and nuns who shall henceforth pay the semi-annual taxes. The 3,000....odd monks and nuns subject to the control of the bureau of state guests, being propagators of foreign religions, such as Nestorianism and Zoroastrianism, are to be secularized least they contaminate any longer the customs of China.

Alas, that this was not done before but seems to have been diferred. Now that there has been a complete extirpation how can it be said to be inopportuns? We are rid of hundreds of thousands of vagrant idlers and billions worth of useless ornamental buildings....Let everyone submit to the Imperial way. "(see **T'ang Hui Yao**).

It is said that this decree led to the demolishing of more than 4,600 temples the confiscation of temple lands, and return to secular life of more than 410,000 monks and nuns. While these figures are quite probably exaggerated, Buddhism undoubtly was dealt a severe below at a time when it had already entered on a slow decline. Wu-tsung died in his 19th year of his reign. His son came to the throne titled as Hsuan-tsung and he took steps to withdraw the anti-Buddhist decree.

The Other Foreign Faiths—Buddhism, however, was not the only foreign faith that flourished under the T'ang dynasty. Islam, Christianity, Zoroastranism and Manicheanism were also introduced into China at the same time. The brief account on them is given below :—

Islam—Islam or Mohammedanism, like all other great religions, had its inception in Asia. It was founded by Mohammed, who was born at Mecca, Arabia, in 570 A. D. The essence of the teaching of Islam is that there is but one God and Mohammed is his Prophet. After the death of Mohammed, his successors, the Caliphs, carried their canons all over Western and Central Asia, as well as over parts of Africa and Europe. Where-ever they went, the inhabitants were forced either to accept the Koran, or to pay tribute. Even in China, that vast empire in Asia, their crusading zeal was felt.

According to Chinese history, Islam made its advent in China in the year 628 A. D. of the Gregorian calendar during the T'ang dynasty, but in Islamic history the date is given as 651 A. D., when the governments of the Muslim nations began to pay their tribute to the T'ang emperor.

Islam was introduced in China via two routs ; from south by the sea and from the west by land. The water route starts from the Arbian Sea, passes through the India Ocean and the Strait of Malacca and reaches the coastal provinces of Kwangtung, Fukien, and Chekiang. The magnificant mosques in these three provinces are the best evidence of the greatness of Islam in these early days. The **Huai Sheng Shih** or the **Mosque of Remembering the Prophet** in Canton was the first Mohammedan house of worship built in China. Later on the Muslims came to China by the overland route through Persia and Afghanistan into Sinkiang and from there gradually made their way eastward and settled in the north-western provinces of China, particularly in Shensi and Kansu. To-day, the **Hui Hui** are estimated at between thirty and forty millions. Why Islam is known under the Chinese name **Hui Hui Chiao** remains a mystery without a satisfactory explanation ; but the simplest theory is that it

derived its name from the Qigurs who first embraced the faith during the T'ang dynasty.

In 755 A. D., the Caliph Abu Grafar sent an expedition of 4,000 Arabian soldiers to China at the request of the Chinese Emperor Hsuan-tsung to assist in the quelling of a rebellion and they rendered meritorius service in that connection. Most of these soliders remained in China, and some of the Mohammedans of today are their direct descendants.

Nestorian Christianity—The Nestorian Christianity was brought into the court of the emperor T'ai-tsung in 635 A. D., by a Sryrian monk, named Alopun. The emperor ordered his prime minister, Fang Yuan-lin to meet the priest Alopun at the ctiy gate. In 638 A. D., the emperor T'ai-tsung granted permission to the priest Alopun to erect a church at Chang-an, and twenty-one converts were admitted into priesthood. In the same year the emperor T'ai-tsung issued an edict favouring Nestorian Christinity which is a praiseworthy example of the tolerant spirit of the T'ang house :

"The true law of religion has more than one name. The sages have no fixed residence. They travel all over the world, spreading religion, exhorting the people, and secretly succuring the multitudes. A-lo-pen (Alopun), a man of great virtue, has come from the far distant state of Ta Ch'in to offer us sacred canons containing a new doctrine, the meaning of which he has explained to us. After looking through these canons and examing this doctrine, it has been found to be profound, marvellous, and perfect, and especially beneficial to mankind".

The emperor Kao-tsung, was likewise favourably inclined towards this new faith. He conferred a high religious title on Alopun as **Chin Kuo Fa Wang** or the Great Law (of religion) King of Guarding the Country, and gave him permission to build similar churches in each province of the empire. When the Empress Wu came to power, she wished to destroy the Nestorian Christianity in favour of Buddhism. Fortunately there was Nestorian priest named Lohen who devoted his life to maintain the new faith. In the 4th year of Tien-pao period of the emperor Hsuan-tsung's reign, the **Po Ssu Shih** or Persian Church was changed into **Ta Ch'in Shih**, or Roman Church. Su-tsung and Dai-tsung also were in favour of this new religion. During the period of the emperor Te-tsung's reign, there was a preist of **Ta Ch'in Shih** named Chin-sheng to whom is attributed the famous inscription about Nestorian Christinaity in China and it was carved in Syriac and Chinese at Chang-an in the year 781 A. D. It begins with a resume of the doctrine of Christianity, and continues with a list of the favour granted to the Nestorian

community by the T'ang emperors since the time of T'ai-tsung, and especially by Hsuan-tsung, who presented the chruch at Chang-an with eulogistic inscription in his own writing. This stone monument was ruined later and again unearthed at Chang-an in 1,625 A.D.

Manichaeism—Manichaeism was a hybrid religion founded by Mani in Persia in the 3rd century A. D., and derived partly from the indigenous Zoroastrianism and partly from Christiaity. It was introduced into China during the period of Empress Wu's reign by the priest Fo Tu Tan. The proper Chinese name for this religion is Mani Chiao. The followers of this faith will remain bachelors and refrain from eating unclean food, which included all animals, wine etc. They don'tt ake medicine when ill. It was to this church that the emperor Dai-tsung (763-779 A. D.) presented the tablet containing the four characters, **Ta Yun Kuang Ming** or the Light that penetrates through the Clouds.

Zoroastrianism—It was the state religion of Persia, and introduced into China in the period of the emperor Kao-tsu's reign of the T'ang dynasty. In 621 A. D., a Zoroastrian church was built at Chang-an, and a special official called **Yao Cheng** or the Superintendent of Zoroastrianism was appointed and charged with the duty of looking after their church officers and laymen.

All these new faiths shared the fate of Buddhism towards the end of the emperor Wu-tsung's reign. It is stated that the Zoroastrian church was set on fire under the imperial order and more than sixty preists absured their faith and became laymen. Seventy Manichaen nuns then found in Chang-an were ruthlessly put to death. While Buddhism revived, the other foreign faiths never did.

(5) General Literature and Poetry

Literature—A style of Chinese composition, known as the **Style of Six Dynasties**, was the most favorite style with the Chinese scholars in the early T'ang era. It required sentences to be arranged in pairs thrroughout the whole narrative and with strict regard for the rhythm of the words. It was neither prose nor poetry but combination of the two. The T'ang scholars like Yang Kung, Lu Ping-wang, Lu Chao-lin and Wang Po were mastered of writi ng this style of composition. They were called as the four pillars of literature in the Tang dynasty. Wang Po (648- 675) deserves special mention here. He passed the state lite- rary examination at 16, and was appointed in the Deptt. of History. The best known of all articles of Wang Po is **An Introductory Essay to the Teng Wang's Pavilion** in which a charming poem was attached as given below :—

> Near these islands a Pavilion was built by a prince,
> But its music and song have departed long since ;
> The hill-mists of morning sweep down on the halls,
> At night the red curtains lie furled on the walls ;
> The clouds O'er the water their shadows still cast,
> Things change like the star : how few autumn have passed
> And yet where is that prince ? where is he ? no reply,
> Save the plash of the stream rolling ceaselessly by.

The style of the Six Dynasties, received a severe blow at the hands of Han Yu (768-824), canonized and usually spoken of as Han Wen-kung. By him, a new style, purer, simpler, and more natural was introduced. This new style is no longer burdened with the all unnecessary restrictions regarding the length of sentences and rhythm of words. It leaves more room for original work, and permits a freer flow of thought and language. The works of Han Yu are still regarded as among the best literary models, Su Tung-po says of him : "By his literary efforts the decay of eight dynasties was restored to its former glory."

The periods of Chen-yuan and Yuan-ho (785-805, 808-820) were the golden age of the new style, and they were also the golden age of the novel. Han Yu's collection contains much that resembles the novel. Such selections as the **Shih Ting Lien-chu Shih** with its preface and the **Mao Yin Chuan** are the best examples, but the former especially is said to contain all styles of writing. Consequently, Han Yu has a close relation to the spread of the novel under the T'ang.

No less famous was Han Yu's friend and contemporary, Liu Tsung-yuan (773-819) who was an advocate of the new

style. Besides being poet and essayist, he was a Secretary of the Board of Rites. There he became involved in a conspiracy, and was banished to a distant place, where he died. The difference between Han Yu and Liu Tsung-yuan was that the works of the former were more philosophical than satrical while the reverse was true of those of the latter.

A number of books of history were written during this period. Since the emperor T'ai-tsung ordered Fang Yuan-lin and Hsu Chin-tsung to write **Tsin Shu** or the **Book of the Tsin Dynasty** and Wei Cheng to write **Liang Chen Shu** or the **Books of Liang and Chen Dynasties**, Chen Su-ta to write **Chou Shu** or the **Book of Chou Dynasty** and Lee Po-yao to complete **Pai Ch'i Shu** or **Book of Nortern Ch'i Dynasty** and there after to complete **Annals of Twenty-four Dynasties**. The author of the **T'ung Tien** or the **Grammar of General History**, an elaborate treatise on the contribution, which is extant now was Tu Yu. It is divided into eight volumes under Political Economy, Examinations and Degrees, Government Offices, Rites, Military Discipline, Geography, and National Defences.

As the classical studies of the T'ang dynasty was not very original nor very profound, because the classical scholars were content to continue the traditions of the Hans, and conparatively little was achieved in the line of independent research. The most famous classical scholar was K'ung Ying-ta (574-648). He wrote an elaborate book entitled the **Proper Explanation of The Five Classics** and is credited with a portion of biographies in the **Sui Shu** or the **Book of the Sui Dynasty** by the imperial order of the emperor T'ai-tsung. Besides this, he is also credited with comments and glosses on the **Great Learning** and on the **Doctrine of the Mean**.

It is also worth of note that Lee-hao was a famous Confucianist. His doctrines are best found in his book **Fu Hsing Shu** or **Book on Returning to the Nature**, in which Buddhist influence is particularly evident. The feelings, he had, are harmful, and can cause the nature to become darkened and to lose its calm. To "return to the nature" therefore, means to return to that quiescence and enlightenment which are inherent in the nature in its original state. Judging from Lee-hao 's ideas, he seems to have been influenced by the theory of Cessation and Contemplation, which was developed by the Tien-tai School. In his **Chih Kuan T'ung Li** or **General Principles for Cessation and Contemplation**, for instance, Liang-su writes as follows :

"What is meant by cessation and contemplation ? They serve to guide the phenomena of multitudinous change in such a way as to bring them back to the Reality. What is this Reality ? It is the original state of the nature. The failure of

things to return to it is caused by darkness and movement. The illuminating of this darkness is called Enlightenment, and the halting of this movement is called Quiescence. Such enlighrenment and quiescence are respectively the substance of cessation and of concentration. Regarded as causative agents they are called cessation and contemplation. Regarded as end results they are called Wisdom and Meditation.

The terminology here used, and the apposition made between enlightenment and darkness, quiescence and movement, are in general suggestive of Lee-hao's book. But Lee-hao remains a true Confucian in his emphasis upon the cultivation of self, harmonious relationships within the family, good government of the country, and pacification of the world. Like later Rationalists of the Sung and Ming dynasties, he wished to lead toward a Confucian type of **Buddhaood**, which, for him, could be reached only through a process of self-cultivation lying within the range of ordinary human life and the social relationships. Thus it is true of him, as of later Rationalists, that though willing to accept certain Buddhist doctrines, he remained in the last analysis opposed to Buddhism.

Poetry—The T'ang dynasty has been dubbed the golden age of poetry. Probably the collection entitled the **Complete Collection of the Poetry of the T'ang Dynasty**, published in 1707, amounted to 48,900 poems arranged in 900 books, and filling thirty good sized volumes. Some Chinese writers divided the dynasty into three poetical periods, called **Early**, **Glories**, and **Late** ; and they profess to detect in the works assigned to each the corresponding characteristic of growth, fulness and decay ; It has also been among some Chinese writers to divide the poems into the four periods, of **Spring** (620-700) ; **Summer** (700-780), **Autumn** (780-850) and **Winter** (850-900) according to the time at which they were written. For general information, it is only necessary to state that since the days of the Hans the meanings of words had gradually come to be more definitely fixed, and the structual arrangement more uniform and more polished. Imagination began to come more freely into play, and the language to flow more easily and more musically as though responsive to the demands of art. A Chinse poem is at best a hard nut to crack, expressed as it usually is in lines of five or seven monosyllabic root ideas, without inflection, agglutination, or grammatical indication of any kind, the connection between which has to be inferred by the reader from the logic, from the context, and least perhaps of all from the syntactical arrangement of the words. Then, again, the poet is hampered not only by rhyme but also by tone. For purposes of poetry the characters in the Chinese language are all arranged in two tones, as **Flats** and **Sharps**. These occupy fixed position in each verse.

The list of the famous T'ang poets is a very long one. By general consent, Li Po (705-762), Tu Fu (712-770) and Po Chu-i (772-846), are the three greatest poets, not only in the dynasty itself, but also in all Chinese history. We may begin with Li Po who may be named as China's greatest poet. He spent his youth with a hermit in a lonely place on the mountains, where he tamed the wild birds and learned to know the things that he loved best-trees, clouds and running water and the moon at night. He used to be called by his friends as the **banished immortal**, because he seemed to have come from a higher world than this one and to have looked into realms that most people could not see. Here are his verses, full of Taoist inspiration:

> Why do I live among the green mountains
> I laugh, and answer not, my soul is serene ; it
> dwells in another heaven and earth
> belonging to no man :
> The peach trees are in flower, and the water
> flows on.

Later on he came down into the world and passed his first civil examinations brilliantly. But his paper was thrown out at the final examination because two of the officials were jealous of him.

However his genius could not be hidden ; his poems were-taken to the emperor Hsuan-tsung, who invited him to his court and feasted him at the palace. He wrote of the inimitable life in the palace of Chang-an, and of the charms of the imperial favourtie, the beautiful Yang Kuei-fei. It was she whom Li Po celebrated as the famous Han Beauty **Flying Swallow**. Later he displeased the lovely Yang Kuei-fei, and was driven out from the court ; he therefore left the capital and took up his wandering life again.

In short, Li Po who is in verse what Chuang-tze is in philosophical prose, is an aeromantic rather than a romantic, the Chinese soubriquet **banished immortal** suits his airyfairy personality better.

Another poet of the same time, of whom his countrymen are also justly proud is Tu Fu (712-770). In his youth, Tu Fu lived of a life a member of the upper gentry in the busy commercial town-Lo-yang. He had an idealist ambitions of helping the emperor to reform the life of nation. Later on he obtained a post at court, which he was forced to vacate in the rebellion of An Lu-shan in 755. Tu Fu, perhaps stood at the junction and sorrowed at the changes. Thus he wrote :

I remember the goldays of K'ai-yuan, (the period
detween 713-756)
When a small town was thronged with ten thousand
families ;
The rice grains bulged with fatness and the maize was
white,
Imperial and private granaries over flowed.

In 759, Tu Fu left the capital-Chang-an for Cheng-tu (present the capital of Szechuan province), where he built for himself and his family a simple cottage, and settled down to work at farming and gardening. Of this time he writes.

My old-wife paints a chess-board,
While my children bend needles into hooks;
My ailments call for physic more or less,
What else should this poor frame of mine require ?

But this quier life was not last long. Hardly six years passed, and his old friend Yen Wu, who had been governor of Szechuan, died suddenly. Disturbances broke out, and it became too difficult to continue living there. So the fâmily set off again. After many wanderings. Tu Fu finally arrived at Chang-sha. He had not lived for a long time when a mutiny broke out in the city, forcing him to escape on a boat. Wheu the ship was sailing over the Hsiang river, the great poet passed away. This was in 770, when he was fifty-nine years old.

For over a thousand years the memory of Tu'Fu has been cherished by the Chinese. He shared with the poeple the bitterness of the times he lived in. Specially he sympathised with the victims of war. In the famous poem **Officer of Shih Hao Village**, he bitterly attacks the government more directly. His poetry is an important mirror of an historical epoch, telling not only of big events but of the thoughts and feelings of the people. He stood at the head of the free thinkers of his age.

When we speaking of Li Po and Tu Fu, it would be an injustice not to mention the other great poet Po Chu-i (772-846). He was born in Hsin-cheng of Honan province, a few years after the death of Li Po and Tu Fu. At twenty-eight he passed the state civil examination, and rose to high office in the State. When he was 37 years old, he was appointed as Councellor to the emperor Hsien-tsung. At this time he published fifty **New Songs**, in the preface of which he wrote :

My language is simple and direct, intelligible to all who can read ; my meaning is plain and exact, unmistakable to those who will take warning ; my exposures are all based on facts, credible to anyone who cares to collect them ; my style is easy

and modulated, adaptable to music for popular singing. In a word, my poems are composed for the people, contain facts and are mean to be perused by the state ministers and scrutinized by his Majesty. I do not make poetry for poetry's sake."

There was therefore a legend that he used an iliterate old woman as a sort of foolometer, and made his verses according to her level of understanding. The same story has been told of Moliere and Swift.

One of the firty songs, the **Old Man With the Broken Arm**, a satire against militarism, was widely publicized after the first World War. It relates how an old man deliberately broken his arm in order to escape conscription.

It was for standing up for the freedom of people, disregarding the risk of offending the emperor and his flatterers that Po Chu-i was banished and sent to be an assistant official in Kiu-kiang in 815 A. D. At this time he wrote a charming poem from his pen, **The Song of the Guitar**, which tells the story of a poor guitár-girl's sorrows. Perhaps the best known of all the works of Po Chu-i is a narrative poem of some length entitled the **Song of Never-ending Grief**. It refers to the love of the emperor Hsuan-tsung, known as Ming Hwang, for his concubine Yang Kuei-fei, for whom he neglected his kingdom. The revolt of An Lu-shan forced him to flee with her to Szechuan, where his own troops threatened to multiny unless Lady Yang was removed. She was allowed to strangle herself.

He used to reminded the emperor Hsien-tsung of the importance of listening to the voice of the people through the Imperial Councellor, whose duty it was to speak for the people instead of flattering the emperor. On the accession of the emperor Mu-tsung in 821 he was sent as Governor to Han-chow. There he built one of the great embankments at Western Lake, still known as Po's Embankment. He was subsequently Governor of Soochow, and finally rose in 841 to be President of the Board of War. His poems were collected by Imperial command and engraved upon tablets of stone.

(6) The Blossoming of Science and Fine Arts

The T'ang culture shows the co-operation of many favourable factors. Besides general literature, poetry, religions, political institutions etc, which we have mentioned in the previous chapters, but science and fine arts made their excellent appearances in this period too.

As I have mentioned that the T'ang court instituted a system of examinations in mathematics. During the reign of the emperor T'ai -tsung, the imperial department of mathematics had 3,260 scholars engaged in research. The Imperial Academy had six subjects of study in its curriculum. Mathematics, divided into different courses, was one of them, and was taught over a seven-year duration. The attention of the T'ang dynasty laid to mathematics laid the foundation for the flowering of this science in the following Sung dynasty.

For the improvement of medical science research work, the T'ang government established an Academy of Physicians, in the early part of the 7th century-two hundred years before the Salerno Medical College in Italy, the oldest in Europe. The Academy had some 350 persons, studying in four departments medicine, acupuncture, massage and **spells**. The department of medicine was sub-divided into sections for medicine, surgery, pediatrics, moxibustion and the ears, eyes, mouth and teeth. There was also a section for **Materia Medica**, where the students learned to cultivate medical herbs and produce drugs. The revised edition of the **Materia Medica** was produced, containng notes on 844 kinds of medicaments.

The famous physician Sun Ssu-piao write a famous medical book entitled **Ch'ien Chin Fong Yet**, a great contribution to the medicial science. He is also a famous alchemist, in his experiments on calcination, he combined equal amounts of saltpetre and sulphur, added some acacia seeds and ignited the resulting powder. Chung Hsu-tzu, an alchemist of early ninth century, set fire to saltpetre and sulphur mixed with aristlochiadebilis.

The mexture of saltpetre and sulphur had properties similar to those of gun-powder. In an contemporary treatise on alchemy, **Chen Yuan Miao Tao Yao Lioh (Outline of the True, Original and Miraculous Way)** we find the following vivid description : "A man made a mixture of sulphur, orpiment, saltpetre and honey and set in afire. As a result, he not only burnt his hand and face, his house burnt down." This may be considered the earliest written reference to gunpowder.

In the fine arts there are fine sculptures in stone caves. The Feng Hsien Temple at Lung, em has many beautiful and digni-

fied figures. The most outstdaning one is an image of Buddha Vairoçana. At the mausoleum of Shun Ling, where the mother of Empress Wu was burried, there are six frolicking stone lions of very lively appearance. Four of the original six horses at Chao Ling where the emperor T'ai-tsung burried still exist in China. These horses, in bas-relief, are masterpieces in their power and simplicity. The principal achievement of the T'ang dynasty still lies undoubtedly in the field of painting. A great number of outstanding masters appeared. Yen Li-pen, one time prime minister of the T'ang dynasty, is acknowleged as one of the best figure painters of the period. In his famous **Pictures of the Emperors**, he brings out in bold relief the different characters of his subjects. Wu Tao-tze (700-760), holds a pre-eminent place as a painter of historical and religious figures. It is learnt that he painted three hundred frescoes on the wall, but, unfortunately, they have crumbled and disappeared. Another famous figure painter Chou Fang of the late T'ang dynasty painted with distinction the leisured ladies of the court.

Landscape painting was carried to its great perfection, and it developed as an independent branch of painting. In the eighth century, Lee Ssu-hsun (651-716) and his son Lee Chao-tao, essablished a school of landscape painting chracterized by meticulous and delicate treatment, wealth of detail, and rich colouring. Their style, in which magnificent palaces are often set in landscapes of romantic beauty, set the pattern for the so-called Northern School of landscape painting.

Wang Wei (699-759), a painter and poet of the same period, was also noted for his landscapes. To him is attributed the innovation of using black ink exclusively in his landscapes. The different shades of ink he uses are so subtle that they give the impression of colour. Of Wang Wei it was said his pictures were poems that had taken form and his poems disembodied paintings. He founded the Southern School of landscape painting which flourished in the Sung dunasty and subsequently.

During the first hundred years of the T'ang dynasty (618-718) peace and prosperity reigned everywhere and music flourished. In 714 the emperor Hsuan-tsung decreed the establishment of five **Chiao Fang** (training centres for music and dance)—these in addition to the court's **Li Yuan** (Pear Garden) and **Yi Chun Yuan** (Spring Hall). In all these establishments music was studied and musicians were trained and given employment. Meanwhile there were more than five thousand professional musicians being maintained in the prefectures and in the mansions of noblemen.

A notable feature of the music of the T'ang dynasty was **Ta Chu** or **Great Song**, an elaborate musical form embracing vocal,

instrumental and dance music, normally composed of three main sections, each capable of further sub-division. This **Ta Chu** was used for state banquests. Besides this, there was the music of the Turkie peoples of Liangchow, of Kucha, of Khotan and other areas in what is now Sinkiang province, of Central Asia to the west, and the Vietnam and Cambodian peoples to the south.

(7) Land and Caste Systems

Land System—The system of equal allotments was practised in the T'ang dynasty. So the people of the T'ang dynasty were fortunate, and everyone possessed land. The regulations of equal allotment of land were issued by the emperor Kao-tsu which provided that "All adult men are each to be given one Ch'ing (100 Mou) of land, of which two-tenths comprises the permanent holding and the rest the life holding. An order by the emperor Hsuan-tsung in 737 stated :—

"An adult man is to be allotted 20 **Mou** of permanent holding, and 80 **Mou** of life holding. Secondly adult's over eighteen years of age shall receive the adult's allottment. Old men, the chronically ill, and the disabled are each to received a 40 **Mou** lifetime holding, and widows are to receive a 30 **Mou** lifetime holding. Land (belonging to these persons) that previously a permanent holding is to be made into a lifetime holding. Infants, children, youths, and old men, the ill and disabled, and widows who were heads of families are each to be given 20 **Mou** as a permanent allotment and 20 **Mou** as life-time allotment."

All who made their living by handicraft or trade were to receive half to both the permanent and lifetime portion and every **Mou** of the permanent portion there should be planted at least 50 mulberry trees.

The above-said allotments of 20 **Mou** of permanent holdings concerned only the common people . The nobility and high officials were governed by another order which provided them with much more generous portions. The emperor Kao-tsu of the T'ang dynasty fixed the scale in 618 for the permanent holdings from princes on down between 100 **Ch'ing** and 60 **Mou**.

Every priest of Taoism and Buddhism is to receive 30 **Mou** and a nun 20 **Mou**. There were other ways of adding to the holding of a monastic establishment, however, such as by, gift or purchase.

By the end of the T'ang dynasty, this system of equal allotments was unable to persist over any prolonged period due to

fact that taxes, forced labours, and military service became so heavy, and the debts of the rural population so pressing, that most of the peasants, despite the laws which forbade such transactions, sold their lands to the large landdowners and became tenemants. The small holdings thus disappeared and were swallowed up in the latifundia. In stead of a prosperous peasantry, China now only had a sort of agricultural proletariat.

The system of taxation was a poll tax combined with the land tax. No one was allowed to own land, hence the land tax was collected under the name of **tsu** or **Rent**. In silk-producing districts payments were made in kind, called **Tiao**. There was also forced labour **Yung**. Twenty days in a year were required or an equivalents in textiles reckoned at three feet per day. Although there were rules governing taxation as time went on, they ceased to be observed by unscrupulous officials, so that tax evasion became an issue. Those cunning individuals evaded their obligations by either entering officialdom on some pretext, or assuming clerical garb, or getting recrited into the army, or becoming dependents of powerful families, so that they were exempted from all corvee payments. As a result the unresourceful were subject to onerous corvee assignments and tax payments, and their to lot became increasingly worse.

During the period of decline, the T'ang court was dependent upon the revenue derived from the salt monopoly and from tea, the latter now forming a staple export. At one time, gold, silver, or cash found on the person of a merchant or traveller was subject to taxation on the same basis as goods. Custom dues and duties were also established.

Cast System—As we are aware of the fact that **Caste** as such is considered by western and Indian Sociologists as never to have existed in China. However, the characteristic of these segments of the population, the specific, legally assigned duties, obligations and rights of these people, the hereditary nature of their statues, the prohibition of interstatues marriage, and the lack of inter-group mobility except by special government **Pardons**-delineate a rigid stratification of a large segment of society that falls into the descriptions of caste system given by modern social scientists and historians. The four gradations in the T'ang society were in descending order as follows :

1. Upper caste—Full Civilians; (namely farmers, labourers and merchants)

2. Lower caste—Dependents and Musicians at the Court of Ceremonies; Government Householders and Descendants of Convicts ; and Slaves.

The Dependents and Musicians at the Court of Ceremonies who have occupied a higher position than Government Householders, and were of the same statues as the Descendants of Convicts. The T'ang Code shows that these Musicians, like the Descendants of Convicts were registered with the prefectual and district authorities ; like them, too, the Musicians received land allotments on the same basis as the common people, and exempt from obligations in old age.

Government Householders refer to those born of forebears exiled in previous reigns or to those convicted and exiled in the present reign ; they are not registered with the prefectual or district authorities; but are subject to the control of the Department of Agriculture. However, they had been legally convicted and lost their indpendent statues were still entitled to receive land allotments from the government.

Descendants of Convicts are those whose forebears were exiled and assigned by the government. They are subject to control by various official agencies and have tax and labour different from the common people. They are exempted by decree from obligations in old age. Land is to be given to them when they come of age on the same basis as the common people ; it is to be registered with the office in charge.

Those convicted of rebellion shall have their families taken by the authorities and become Government Slaves. (In the case of pordon) the first pardon shall raise their statues to persons owing labour service in rotation, a second pdaron shall raise it to Descendants of Convicts, and a third pardon shall raise it to that of a full civilian.

According to the **Explanation of the T'ang Code** states that in accordance with the order, Court Musicians, Descendants of Convicts and Government Householders are to marry within his own statues. It further stated that when young Government Householders and Slaves, both male and female, come of age, they shall be married off first of all to persons of their own statue.

Thus we come to know that the castes of the T'ang society were ranked, in descending order.

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(8) The Decline of the T'ang Dynasty

After the Emperor T'ai-tsung passed away in 648 A. D., his ninth son succeeded as Kao-tsung (650-684 A. D.). Having seen in a Buddhist temple a concubine of his later father, he took her into his own harem. Soon she dominated him, murdered the child she bore him, charged the empress with the crime, and came into power as the notorius Empress Wu. The reign of the Emperor Kao-tsung was therefore gradually moving towards its fall. When the Emperor Hsuan-tsung came to the throne in 713 A. D., the empire was again rising to a great position of fame. He reigned for forty-five years which was the longest of the T'ang dynasty. Two names were used by the Emperor during his reign. From 713 to 741 A. D. he was known as K'ai-yuan ; from 742 to 755 A. D., as Tien-pao. During the first period, the emperor was assisted by the great scholars named Yao Ch'ung and Sung Ching, and therefore his reign approximated that of his great grand father T'ai-tsung, in prsoperity and glory. He gave active encouragement to all things artistic. Poets and painters contributed to the elegance of his magnificent court ceremonial. We may say that the period of the Emperor Hsuan-tsung's rule was second blossoming of T'ang culture. As time went on he showed less and less interest in state affairs. The cause was that the men to whom the fame Kai Yuan was due Yao Ch'ung and Sung Ching, were succeeded by the unworthy Lee Lin-fu and Yang Kuo-chung. Lee was appointed as prime minister and Yang minister of finance. About this time, the emepror, was tired of his daily routine work, and was addicted to luxury and women. The number of his mistresses is said to have attained three thousand, but only one of them, the famous beauty Yang Kui-fei, was able to fascinate the aged emperor. Not only her brothers, of whom Yang Kuo-chung was one, but her sisters, too, received titles of nobility. When An Lu-shan revolted the T'ang empire was declining. Judgnig from the period of three hundred years of T'ang house, only the reign of T'ai-tsung was a glorious one, and after the emperor Kao-tsung, the fame of this dynasty had eclipsed. Moreover the things which was had been harmful to the development of culture were the so called **Three Evil Forces** given bellow :

(1) **The Calamity of Women**—For half a century after the Emperor T'ai-tsung's death, China was lay prostrate at the feet of two women. One was Empress Wu and the other Empress Wei. After the Emperor Kao-tsung' death both his sons Chung-tsung and Jui-tsung were put on the throne, each for a few months only, and with the Empress Wu as regent. Then

the former was got rid of by being sent to Fang-chow; the later, knowing the fate of his brother, gladly resigned in favour of his mother, who thereupon, began to reign in her right as Huang-ti. By employing only people of ability she became a successful ruler. Korea was conquered, and the Khitans and Turfans were expelled. She died at eighty-one, having ruled over China for fifty years and maintained its integrity.

After the death of Empress Wu, Chung-tsung came to the throne again in 704 A. D. The restoration of this weak monarch simply meant the passing of the sceptre from one woman to another. During his confinement in Fang-chow, Chung-tsung, struck with the fidelity with which his wife, Wei Hou or Empress Wei, had clung to him in his misfortune. He promissed her that should furtune again come to him, she should have the same privilege or had been given to her mother-in-law by Chung-tsung's father, the emperor Kao-tsung. Later the emperor Chung-tsung kept his words. Empress Wei was assisted by her daughter, Shang-kuan Wan-erh, in killing the emperor Chung-tsung and he was therefore put out of the way in 709 A. D., five years after his second accession.

(2) **Revolt of Military Governors in Frontier**—During the reign of the Emperor Hsuan-tsung in 734 A. D., the empire was divided into fifteen circuits and each area was put an Military Administrator. Each circuit consited of four or five and even more than ten divisions. The Military Administrator was not only in charge of army administration but also civil and financial affairs. In the meantime An Lu-shan, the Military Administrator of three frontier cities, Pin-lu, Fan-yang and Ho-tung, along the northern borders of the present Hopei and Shansi provinces, revolted against the T'ang empire. He had massarcred all royal families in the seraglio and captured Chang-an, the capital, all China was in tumult. The emperor Hsuan-tsung now abdicated. His son, emperor Su-tsung (756-762 A. D.) also fled, not to Szechwang, but into north-western Shensi. There he defended himself against the general An Lu-shan and his capable general Shih Ssu-ming (himself a Turk), and sought aid in Central Asia. At the end of 757 A. D., An Lu-shan was defeated ; shortly afterwards he was murdred by one of his eunuchs. After the death of An Lu-shan, Shih Ssu-ming, succeded him and dominated a large part of eastern China. A loyal general, Kuo Tze-yi and Lee Kuang-pi, with the aid of Qigurs, recovered the capital and restored Su-tsung. An Lu-shan's revolt was the first of many similar ones in the later T'ang dynasty. When the emperor Hsi-tsung came to the throne in 874 A. D., another formidable rebellion broke out, headed by a general Huang-tsao, and in order to supress it

the emperor entered into alliance with the son of Turk chieef-tain named Lee K'o-yung. By their help the rebellion of Hu-ang-tsao was quickly supressed. On the death of Huang-tsao, his general Chu-wen surrendered to the emperor, and received as his reward, the Military Administratorship of Honan. Hsi-tsung died in 888 A. D., and his brother Chao-tsung, became Emperor responsible to the order of the Emperor, Chu-wen came to the capital along with his troops in order to extermina-ting the eunuchs. In 904 A. D. the emperor Chao-tsung was compelled by Chu-wen to transfer the seat of capital to Lo-yang. Several Military administrators came to the rescue of the emperor, but their action only tended to hasten his end. To thwart their purpose, Chu-wen caused the emperor to be murdered and a young boy Chao Hsiang Ti, to be put on the th-rone in 905 A. D. When this last representative of the T'ang dynasty was put to death after two years, Chu-wen assumed the title of emperor and founded the Liang state.

(3) **Rule of Eunuchs**—According to the **Book of T'ang Dy-nasty** there were three thousand enunuchs who wear yellow coloured coats and more than one thousand in red coloured. Some of them had obtained the 3rd grade in the imperial civil service. Therefore the calamity was brought from the court too. For example, the emperor Hsien-tsung who met with a violent death at the hands of a eunuch. From this time forth they were the emperor-makers. As a matter of fact, all Hsien tsung's successors, with the exception of the last one, were their creatures. The emperor Wen-tsung (827-840 A. D.) is said to have asked for the opinion of one of his ministers named Chou Hsi as to his own worth. This minister, promptly replied that he though his sovereign would compare favourably with the Em-perors Yao and Shun.But to this the emperor would not agree and told him that he could not compare even with Han Hsien Ti. To explain this, he called attention to the fact that while Han Hsien Ti was a prisoner in the hands of a powerful minister, he was in the hands of his eunuchs. This shows how powerful eunuchs were in the T'ang dynasty. By the end of this dynasty emperor Chao-tsung (888 A. D.) wished to shake off their yoke, and invited Chu-wen's troops to the capital to exterminate the eunerchs. Though eunuchs were gone but the T'ang house was also removed.

Of the eighteen reulers of this dynasty, three of them abb-dicated, only eight died a natural death, the rest were murdered or passed away from the elixir. Nevertheless, the glory of the emperor T'ai-tsung, cannot be dimmed by his long line of successors. To this day the southerners and overseas Chinese in the South-eastern Asia are proud to call themselves **Men of T'ang**

Chapter IX

The Periods of the Five Dynasties and Ten kingdoms

The collapse of the T'ang dynasty was followed by internal division and civil war for more than half a century from 907 to 960 A. D. The empire was divided among many petty states, some of them dominated by rulers of alien extraction. This period is known in the Chinese history as that of the "Five Dynasties and Ten Kingdoms". The Five Dynasties ruled over the provinces in the North China and the Ten Kingdoms in the South. They were :—

1. Latter Liang (907-923 A. D.);
2. Latter T'ang (923-936 A. D.);
3. Latter Tsin (936-947 A. D.);
4. Latter Han (947-951 A. D.);
5. Latter Chou (51-960 A. D.);
6. The Wu Kingdom;
7. The Southern T'ang Kingdom;
8. The Former Shu Kingdom;
9. The Latter Shu Kingdom;
10. The Min Kingodm;
11. The Southern Han Kingdom;
12. The Ch'u Kingdom;
13. The Wu-yueh Kingodm;
14. The Northern Han Kingodm;
15. The Nan-ping Kingdom;

The above five dynasties and ten kingdoms within the small space of fifty years, followed one another in quick succession, there had been no great advance in the field of culture and civilization. But a few outstanding events may be mentioned. The art of block printing was invented during the latter T'ang dynasty. At the same time, the prime minister Feng Tao requested the emperor Ming-tsung to order the Director of Education Tien Ming to undertake the tsak of printing the Nine Classics from Wooden blocks. With the advent of this, books could be produced cheaply and in quantity. It became possible for a scholar to have a library of his own and to work in a wide

field, where he had been confined to a few books. Private libraries came into existence, so that the imperial libraries were no longer the only ones. The results were the spread of education and a new type of literature, the literature of entertainment.

Among the Ten Kingdoms, the South T'ang was the largest, occupying the whole of the lower Yangtze River and having Nanking as its capital. It was in this kingdom, rich in natural resources and literary traditions, that art and poetry chiefly fourished. And its last king, Lee Yu, better known as Lee Hou-chu, was the great poet of his time. He was born in 937 A. D., and came to the throne at his age of 25. His wife, queen Chou-hui, married to him at the age of nineteen, had great knowledge of history. She was a skilled dancer, and, above all, possessed a genius for music. For the queen's sake, or perhaps for his own, the king Lee Yu preferred music to political duties. The king was at the same time secretly in love with queen's younger sister. Their clandestine love affair was at last discovered by the queen who was so angry that she sent her sister to a place of confintment. The young princess, however, managed to steal out to meet the king. It was during this period that some of Lee Yu's loveliest poems were written. The following lines were written by the king of expressing the sense in a clandestine of lovers:—

A fairy maid shut up in fairyland
A noon map in the painted hall ; no voice is heard.
The sheen of her black hair spread out on the pillow,
A strange perfume from her embroidered clothes.
I approach her softly, but the touch of my pearl chain
Rouses her from her dream of love.
Slowly her face fills with smiles
As she looks at me with boundless desire.*

He was meek towards the people, excellent in literary style, skilled in calligraphy and painting, and a great lover of music and Buddhism. He gave one of his palace for housing poets, artists and musicians, with whom he would converse as a friend, entirely forgetting that he was the king and they were his subjects. When Lee Yu first ascended the throne, the South T'ang kingdom had already begun to break. The chief opponent of his kingdom, the Chou emperor, was succeeded by the Sung, and the Five Dynasties and the Ten Kingdoms came to an end. The Sung emperor, with his superior political and military position demanded submission from all other kingdoms, thereatening

*See J. R. H. Translation

them with conquest. In 975 A. D., Nanking fell to the Sung emperor and in the following year, Lee Yu was taken prisoner. He therefore used to think of the old kingdom and the love of his dear queen in prison. It was then that he wrote the following poem :—

How I long for the spring flower and the
autumn moon to cease.
How can I bear to remember the stories of the past ?
Last night, on my modest terrace, the east wind blew :
How can I bear to recall in the moonlight
my lost kingdom ?
The carved balcony and stairs of jade may still be there.
Only the faces that once glowed have withered.
'How much pain must be his?' they ask.
As much as the waters in the Spring river,
Flowing eastward.*

The king Lee Yu was given poison and he died in 978 A. D., at the age of 42. He is dead, but his poetry survives. Although he was but the king of a fallen kingdom, yet in the realm of poetry he is still the king and is remembered by the Chinese people. It was he who raised this new form of poetry called Tze to an high position in literature.

The Five Dynasties and Ten Kingodms lived only for fifty years or so, but they made some cultural progress, and they did not lose their importance later when they were annexed in the Sung dynasty.

*See Suhrawardy's Translation.

Chapter X

THE SUNG EPOCH

(1) The Achievements of the Emperor T'ai-Ts

The collapse of the T'ang dynasty was followed by internal disunion and civil war among the **Ten Kingdoms** in the south and **Five Dynasties** in the north, which took more than half a



century to quell from 907 to 960 A. D. The welter of disorder was at last brought to an end by one Chao Kuang-yin whose dynasty was called **Sung**, and he was known to latter generations as T'ai-tsu. With military skill T'ai-tsu combined magnanimity and political astuteness. Before his death, the Sung empire was consolidated and several states were annexed which had been snatched away from China during the preceding five short dynasties. The achievements on the state affairs by T'ai-tsu are given below :—

1. **End of Military Despotism**—With the establishment of the new dynasty by Chao Kuang-yin, the military despotism came to an end. He invited his leading com-

manders to a banquet and made friendly request to them to surrender to him their military authority. Upon this, all the leading generals agreed to resign their commandships and accepted civil services at the court. Thus the emperor T'ai-tsu succeeded in getting rid of the presence of military magnates, the source of his uneasiness.

2. **Employment of Civil Officials.** With the advice of Chao Pu, his prime minister, the emperor T'ai-tsu appointed many civil magistrates in every province to look after the civil administration. They were under the imperial court's supervision and not attached to the military governors. Thus he deprived the military governors of their traditional powers on the frontiers.

3. **Establishment of Board of Judgment.** Up to this time, the power of life and death had been in the hands of the provincial military governors, but after the establishment of this Board, it was provided that all capital offences were first to be reported to the court and the punishment to be meted out was to be suggested by this Board and finally determined by the emperor himself. This robbed the military governors of a power they had only too often abused in their own interests.

4. **Encouragement of Literary Activities.** When T'au-tsu came to the throne, he immediately ordered that all military officials should study the Chinese classics, therefore, people began to respect literature and learning. T'ai-tus himself used to go to the **Kuo Tze Chien** or Imperial University to give lectures on learning, besides the imperial university at capital, T'ai-tsu established many special academies like Academy of Medicine, Academy of Art and Calligraphy, Academy of military Training etc..

After the emperor T'ai-tsu's death, his younger brother came to the throne in 976, he was known as T'ai-tsung. He carried out his elder brother's will and devoted himself to the improvement of state administration. He appointed Fan Ch'ung-yen as Prime Minister and Fu-pien as Chief Councillor, and the empire enjoyed internal peace for some time.

During his reign, the empire was divided into 15 route or provinces. In 979, He bestowed posthumous honours on the descendents of Confucius of the past forty-four generations and exempted all future descendants of the Sage from taxation.

(2) Wang An-shih and National Socialism

During the years when William the conqueror having won the Battle of Hastings was busily engaged in consolidating his conquest of England, an interesting experiment in **National Socialism** was being tried in our mother-land-China. The hero of his episode was the philosopher and statesman Wang An-shih.

Wang An-shih was born in Lin-chuan district of Kiangsi province in the year 1021, his lifetime was extended over the reigns of the Emperor Jen-tsung and Shen-tsung both of the Sung dynasty. His father occupied an important post in the court, so that Wang An-shih could have a good education. He was a student of great distinction and had great command over the language. It is reported that in the literary examinations "he mad his pen fly over the paper." He entered the state service after passing the literary examination in which he rose very quickly, being appointed a magistrate, then a judge, and later an expositor in the famouse Han-Lin (pen of forest) Academy.

When the emperor Shen-tsung came to the throne in 1068, Wang An-shih was appointed as State Councillor to the court. At this time the whole empire was on the verge of bankruptcy. It was well-nigh impossible to raise her to the rank of a military power without freeing her finances from the countries about the emperor. Therefore Wang An-shih had a chance of putting his ideas into practice. His first attack was upon the educational system which up to his time had been based on a research of Confucius classics with rhetoric as the most important subject in the school curriculum. Wang An-shih's aim was to interest his students in current affairs and in the solution of social economic problem. He apparently succeeded in inspiring his pupils with his own enthusiasm ; so that they discarded their former text-books and embarked eagerly upon the study of history, geography and political economy. Wang An-shih used to tell his old friends that study of the classics alone does not suffice for a thorough knowledge of the classics. Perhaps in attaching the old educational system he was consciously preparing the ground for his later social and political reforms.

Wang An-shih's political theories and the legislation initiated by him are startingly modern in tone. The underlying principle of all his reforms is to be found in his conviction that it was the first duty of the emperor to provide conditions under which all his people would be assured of at least the opportunity of acquiring the necessities of life. In order to achieve this he proposed the following reforms which were introduced by the emperor Shen-tsung.

1. **Board of Controlment**. In order to achieve the above mentioned aims, Wang An-shih established the Board of Controlment to take the entire control of commerce, industry and agriculture into the hands of government, with a view to framing the budget of revenue and expenditure, and to succouring the labourers and preventing them from being ground into the dust by the rich.

2. **The System of State Advances to Farmers**. Under this system any poor peasant in need of money for the purpose of cultivation could obtain a loan from the government at 2 per cent interest per month. After the harvest, the loans and interest were repaid to the state.

3. **The Nationalisation of Commerce**. The taxes were to be paid in the produce of the land and in manufactured commodities, and the surplus products and commodities were to be purchased by the government, which would afterwards transport them by the **Fa Yuan Shih** or the **Transportation Officer** to the different parts of the country where they were in demand, and sell them at a reasonable price. This method was intended to do away with the oppression by the rich merchant, who bought from the poor at as low a rate as possible and gaining control of the market, sold at exorbitant prices.

4. **The System of Military Enrollment**. Under this system, the population of each district was divided into units of ten families, called **Pao** with a headman appointed over each of them. Every fifty faimlies into an unit colled **Great-Pao** with a headman of higher rank and every five hundred families into an unit called **Tu Pao**, with a head and an assistant being appointed to look their own defence affairs. Each family where there were more than two males was required to supply one to act as soldier in time of war and a policeman in time of peace.

5. **The System of Guaranteeing a Supply of Cavalry-horses**. Under this system, every family was obliged to keep a horse since the nomades carried out their raids on horse-back, and the cavarly arms was of first importance. If the family was too poor to buy a horse, the government supplied one, but it had to be kept ready and fit for immediate service in the field.

6. **The Imposition of an Income Tax**. Up to this time Public works had been carried out by compulsory labor, but it was now suggested that a Census of the people should be taken, and that a tax should be levied upon all classes of society according to their income.

7. **Reorganization of Administration**. Up to this time there were many appointments of civil affairs in the government which neither had a certain number to be known nor any definite

duties assigned to them. The person therefore who held an appointment but did not know his exact duties. It was now decided by Wang An-shih that the whole administration should be reorganized on the line of **T'ang Code**. Under the emperor, there were three State Secretariats namely **Chung Shu** or the Office of Chief Corresponding Secretary ; **Men Hsia** or the Office of Chief Councillor and **Shang Shu** or the Office of Chief Executive Secretary. The duty of Chief Corresponding Secretary was to carry out the orders of the empeor which were sent to the Chief Councillor for inspection and examination. After that the order was passed on to the Chief Executive Secretary for execution. Thereafter the whole administration was going on well and effectively.

During the 5th year of the emperor Shen-tsung's reign, a Board of Ordnance was established to look after the manufacturing the amunitions. Since that there were many new weapons being invented.

8. **Reorganization of Army**. In order to carry out financial reforms, Wang-An-shih began by cutting down the regular army to almost a third, which was then composed of "crack" troops. He chose the best men from the troops to form Wu Wei (Warring and Protecting) Army to be in charge of the defence of the nation. The unfit soldiers were disbanded and sent home. In this way the fighting power of the imperial standing army was very greatly increased.

There can be no doubt that the reforms of Wang An-shih aroused strenous opposition ; but for ten years he enjoyed the favour and support of the emperor Shen-tsung, and during this period his system of National Socialism was given a fari trial in practice The end came quite suddenly with his removal from the office of State Councillor by and his appointment as Governor of Nanking. He held this office for six or seven years, and died in 1,086, having lived to see his reforms undone.

There were several factors that brought about the failure of Wang An-shih's new reofrms. First of all there was the inherited tradition and the inherent conservatism of the Chinese character, which militated against reform of any kind. This opposition was aroused from all sides, especially among the powerful statesmen like Ssu-ma Kuang, Su Shih, On-yang Hsiu and Fan Ch'ung-yen etc. But Wang An-shih's was obstinate and strongly opinionated as his famous utterances testify : (1) **Natural calamities** need not be taken as signs of warning from heaven ; (2) **Ancestors** need not be taken as examples; (3) **Public Opinion** may be disregarded. When conservative statesmen with noble intentions opposed him, he dismissed them and replaced them by his own henchmen.

Secondly, there was the dishonesty of officials like Chang Hsun and Lu Hui-ch'ing etc. who were called upon to administer the new administration. They associated with the tax-collectors responsible for the supply of seed and implements to the farmers and were guilty of peculation and malversation on a large scale. This caused so much disaffection that the emperor Shen-tsung was led to suspend the new administration. Wang's reform died with or soon after him, after laying the foundation of Sung ruin.

Moreover, the fighting between the reform and the conservative parties was also an important cause for the Sung's decline. After the death of Shen-tsung, his son Che-tsung came to the throne (1,086-1110) then a boy of ten. During his minority, his grandmother the Empress Hsun-jen was the regent who appointed Ssu-ma Kunag leader of conservative party, Prime Minister, and Wang An-shih's followers were dismissed from the government. With the assumption of power by the emperor Che-tsung in 1,094, the reform party again secured the upper hand in the government. The death of the emperor Che-tsung left the throne to his brother Hui-tsung who appointed T'sai-chin as prime minister. He was a man of the reform party, and therefore he requested the emperor to ordered that the tablet of Wang An-shih, who died in the meantime, be placed by the side of that of Confucius; and a stone pillar, on which was engraved the names of the conservative party, was erected in front of the palace. This **Tang Jen (partymen) Pillar**, as it was called, contained the names of Ssu-ma Kunag and 308 of his friends.

(3) The Cultural and Social Conditions

The epoch of the Sung dynasty (906-1278 A. D.) was by far the most important in the history of Chinese culture and civilization. For this period alone has witnessed the full fruition of the Chinese spirit, and the dynasties that followed the Sung are those of China's decadence. They have their brief intervals of renewal under the Ming and the reigns of the emperors K'ang-hsi and Ch'ien-lung of the Ch'ing dynasties, but these are reflection of the setting Sun's shadows in the day. The Sung culture was not only fostered and preserved the T'ang tradition but also encouraged the sprit of individualism and free thought. The following are the important achievements in the fields of culture and social welfare of this dynasty :—

General Literature. A style of Chinese composition known as the Style of Six Dynasties had prevailed in the Five Dynasties still the most popular style with Chinse scholars in the early period of the Sung dynasty. The famous writers like Yang Yi and LiuYun etc. used to write with this style of composition. But scholars like Liu Kai, Wang Yu-ch'in and Mu-hsiu etc. followed the tradition of Han Yu and Liu Chung-Yuan's for writing articles in a free flow of thought and language. We may say that by these three scholars' literary efforts the decay of Five Dynasties was restored to its former glory. Mu-hsiu taguht to Ou-yang Hsiu (1007-1072) who became the leading man in the world of letters. Ou-yang Hsiu brought up Su-hsun and his two sons Su-Shih (19036-1101) and Su Che (1039-1112) and Tsen Kung, Wang An-shih etc. to higher position in the literary field. Su Shih was a brilliant essayist and poet, and his writing are still the delight of the Chinese. Su Che, poet and official is chiefly known for his devotion to Taoism. He published an eidtion, with commentary, of the **Tao Te Ching** or the **Way of Life** by Lao-tze. Mao K'ung of the Ming dynasty said of them "Han Yu, Liu Chung-yuan, Ou-yang Hsiu, the three Su, Tsen Kung and Wang An-shih are the eight great pillars of letters in the T'ang and Sung dynastices."

The development of historical studies of the dynasty is worthy to note here. During the Five Dynasties period, Liu Hsu was revising the **Book of T'ang Dynasty** but it failed to achieve the satisfactory results. The Sung Court then appointed Tsen Kung-liang as Superviser for the editing and revising the **Book of T'ang Dynasty** and Ou-yang Hsiu and Sung Chi were doing the actual work. Again the court had ordered Hsueh Chu-chen to write the **History of the Five Dynasties**, and Ou-yang Hsiu was also doing the same work privately. There are therefore old and new **Histories of the Five Dynasties** in existence.

Sung Ch'i (998-1061) was the other leading historian of this period. He rose to a high office, and was also a voluminous writer. The so-called **New Book of the T'ang Dynasty** which he produced in co-operation with Ou-yang Hsiu, is genrally regarded as a distinct improvement upon the work of Liu Hsu. It has, not, however, actually superseded the latter work, which is stil included among the **Annals of Twenty-Four Dynasties**, and stands side by side with its rival.

Meanwhlle another star had risen, in magnitude to be compared only with the effulgent of Su-ma Ch'ien. Ssu-ma Kuang (1019-1086) entered upon state service and rose to be prime minister at court. But he was opposed by the reform group led by Wang An-shih, and he was compelled to resign after a short period in office. He devoted the rest of his life to the completion of his famous work known as the **T'ung Chien** or **Mirror of History** a title bestowed upon it in 1084 by the emperor, because "to view antiquity it was a mirror is an aid of the administration of government." The **T'ung Chien** covers a period from the begining of Warring States down to the end of the Five Dynasties 960 A. D., and was supplemented by several important works from the author's own hand, all bearing upon the subject. Later on Chu Hsi, the great Sung Rationalist, wrote a book entitled **An Outline of T'ung Chien**, and Lee Tao's the **Continuation of T'ung Chien** are recognized historical records.

Ma Tuan-lin's **Wen Hsien T'ung K'ao** or **an Encyclopaedia of Chinese Classics** based upon the **T'ung Tien** of Tu Yu, but much enlarged and supplemented by five additional sections, namely, Bibliography, Imperial Lineage, Appointments, Uranography and Natural Phenomena. The other encyclopaedias like Cheng Chiao's **T'ung Chih** or **General Records of Historical Literature** and Wang Ying-lin's **Yu Hai** or **The Jade Sea** which made great contributions to the Chinese history.

Apart from prose literature, the Sung period has produced a new type of novels which called **P'ing Hwa** or Copy of Story-tellers. The story-teller of the Sung dynasty was a profession, a kind of troubadour who wandered from street-corner to street corner telling stories for a few coins to the common people who cared to hear them. There were four kinds : the first and most popular was love-romances, fairy stories, and tale of mystery ; the second talked about Buddhist monks and texts ; the third gave historical narratives, and the fourth specialised in conundrums. These stories, passed from mouth to mouth, were occasionally written in the spoken language of the time. These copies of story-tellers have been handed down to our present time like the **Hearsay of the Great Sung Dynasty**, **The Stories of the Five Dynasties**. and the **Poetical Talking of Hsuan-**

tsang's Pilgrimage to India etc., In themselves, they were not prose literature, but they were used by the later Chinese novelists in such works as **Shui Hu Ch'uan** ro **All Men Are Brothers** which were based on the **Hearsay of the Great Sung Dynasty** ; **Hsi Yu Chi** or the **Western Pilgrimage** based on **Poetical Talking of Hsuan-tsang's Pilgrimage to India**, and The **Romances of the Three Kingdoms.**

Tz'u If the T'ang dynasty is the golden age of poetry, then the Sung is of Tz'u. The **Tz'u** is a song set to mucial melody, differs from the older forms of **shih** (poetry) is several aspects. First, whereas the older poems were usually written in regular lines of either five or seven syllables each, the **Tz'u** are uasually irregular in the length of the lines, varying from one syllable to nine or eleven. Secondly, though irregular in the lines, every **Tz'u** is a song composed to a definite tune, and is therefore necessarily limited by the pattern of melody. Thirdly, the **Tz'u** is essentially lyric in nature and very brief in form, and is therefore, incapable of expressing big themes of epic narration or didactic meditation. The foremost place of **Tz'u** has been assigned by common consent to Ou-yang Hsiu, Su Shih, Chou Pang-yen, Hsin Ch'i-chi and Chiang K'uei etc. Ou-yang Hsiu's **Autumn Dirge** is a master-piece of solemn beauty and grave thought. The claim of Su Shih, better known as Su Tung-po, has been reputed as great poet not only by common but also by all Buddhists in China. His poetry are full of Buddhistic thought because he is known to everyone that his past life was the abbot Cħa of the 5th Patriarch Vihra. His poem states :

In my past life
I was the monk Te-yun,
I still have the impression of the
Sumeru terrace.

Chou Pang-yen (1057-1121) was an official of high rank in the Sung Court. A gifted poet and musician. Known throughout China. He wrote many love Tz'u which are considered better than others. Nor it is possible to exclude Lu Yu (1125-1201) of the Southern Sungs. He is known as a soldier-poet who began writing poems at the age of 12. In youth a valorous warrior as well as even on his deathbed he exhorted his son to send him the good news, if ever it should come true.

When at last Imperial armies march
To reconquer the Central Plain,
Forget not at your household wroship
To Whisper to your father's soul. (see Grantham's translation)

Chian K'uei (1155-1230), also a famous poet and composer of the Southern Sung. His Tz'u were the only Sung poems whose accompanying notation is available. Reading between the syllables of his Tz'u, we will see that he was a man imbued with burning patriotism. Strangely enough, he did not express these feelings in strong, energetic tunes, but in mealancholy almost pathetic ones. Perhps this reflected the general temperament or the patriotic scholars during the Southern Sungs, a period noted for national debility and prostration. The following is a specimen of his Tz'u :—

The Heavenly Shadow of Apricot Flowers

Sad willows drop to the Yun-yan stream,
Long, long here waited Tao-yeh.
At the oars I rest a while,
But all seems so mournful today.
Chin Ling's far,
Though sweet birds sing.
Ch'in Huai along knows my woe.
Green are the broad river's banks,
But how shall I home-ward go?

After the Sung dynasty, the Tz'u developed into the **Chu-tsu** or theartrical songs, which were also written to popular airs, but which had even greater irregularity in versification.

Painting Chaos followed the collapse of the T'ang dynasty, and therefore when China was reunited and peace restored the people turned their minds to Nature more than ever, seeking solace for the suffering they had passed through. This period of the Sung dynasty produced more great artits than all the periods before and since, not because there were more artists than at other times but because each of the Sung artists carried out in his own way of innovations in the use of brush and ink, and also in the composition of his work. Such perfection of brushwork and composition was achieved that it was difficult for succeeding generations to find new ways of being original.

The positive value of empty spaces as a factor in design was also further developed in the art of this period. In other words, our art reached the stage of seeking what is essential, spontaneous and alive, and rejecting the non-essential. The most extreme pictures in this direction show nothing but a line or two to indicate, for instance, a landscape ; all else must be supplied by the observer's imagination : he must try to feel it, sunk in contemplation of the picture. Famous in this style was Lee Chen, who was born in 1106. Ma Yuan and his son Ma line, Hsian Kui

and Shih Chu-jan dispensed with colour effects and painted only in black-and-white.

The reign of the emperor Hui-tsung (1101-1126), formed an important epoch in the history of Chinese art, he himself was a great artist. He is famous for his pictures of white falcons and other brids ; and the **Hsuan Ho Hwa Pu** or **Collections of Paintings of the Hsuan Ho Palace**, published in 20 volumes in the second year of Hsuan Ho's reign, is the most important work of its kind that has been handed down to us. It is learnt that the emperor Hui-tsung spared no effort to collect antiquities and objects of art ; but of the collections were either lost or destroyed in 1126, when he was carried a prisoner into Manchuria by the Chins where he died.

When the emperor Kao-tsung (1127-1162) removed his capital to Hanchow of Chekiang province, gathered together the artists who had won fame at his father's court at Kaifeng, and he was soon able to reconstitute the Academy of Art. The pictures which were produced by the members of the Academy had the special name of **Academic Style**. This style was connected with the tendency of that time to flee from the world, with the absorption in Chan (Dhyana) Buddhism, and implies a turning to intuitive and at the same time individualistic thought.

The Shu-yuan System. For generations Confucianism had prevailed through its control of the educational system. Now the study circles or **Shu-yuan** of the new spirit began to appear.

They had arisen in opposition to the official system of examination, which was becoming more frigid and formal, and was useful only as the gateway to an official career. Their aims was intimacy, warmth of feeling, sincere conviction ; education was to be promoted for the sake of its ennobling effect on character, not as mere stepping-stone to a political career.

Hu An-ting, the great Sung Rationalist who first organized a **Shu-yuan** which divided into two departments : the department of classics and the department of practical affairs. Those who were highly intelligent and had shown signs of capacity for a great career were put in the first department ; and in the second department each student attended to one thing only, either to political economy, military science, or to mathematics. The most prominent **Shu-yuan** during the Sung dynasty were Pei Lu Tung, Shih Ku, YinT'ien Fu and Yueh Lu. With the coming of Chou Tuan-yi, the two Ch'eng Brothers, Chu Hsi and Lu Hsiang-shan, a **Shu-yuan** became a place for private instruction, much similar to Plato's Academy and Aristotle's Lyceum. Ch'eng I-ch'uan is now known to have established any **Shu-yuan**, but gathered around him thousands of pupils ; and Chu Hsi

wrote the regulations of **Pei Lu Tung Shu-yuan** (Hunan province) himself. The Regulations were as follows :—

Section 1.—

A. Affection between parents and children ; B. Probity between the Sovereign and his subjects ; C. Proper division between the function of husband and wife ; D. Proper order between the old and young ; E. Fidelity between firends.

These were the injenctions of Yao and Shun to their prime minister and were known as the **Five Teachings**. The methods of learning them were:—

Section II—

A. Study extensively ; B. Inquire accurately ; C. Think carefully ; D. Analyse clearly ; E. Put into practise earnestly.

The first four instructions aim at the investigation of principles. The last covers a wild field, begining with personal cultivation and extending to one's relations with others and to one's duties as a public servant.

Section III—

A. One's commitments to others should be characterized by loyalty and honesty ; B. One's conduct should be characterized by seriousness and watchfulness ; C. A man should control his indignation and diminish his desires ; D. He should correct his mistakes and pay attention to do the good.

These are the principles of personal cultivation.

Then came the basic rules for participation in public affairs, namey :

Section IV—

A. Ascertain what is right without any consideration of personal profit ; B. Be enlightend by **Tao** without culculating the merits to be rewarded;

Finally, there are the principles governing relationships with others :

A. What you do not like for yourself do not do to others ; B. When things go wrong, come back to yourself and reflect.

This **Shu-yuan** system is a matter of paramount importance in any study of the influences at work moulding the rising generations of Sung statesmen, artists and philosophers.

Buddhism. During the period of the Sung dynasty, Buddhism flourished once again. The emperor T'ai-tsu, showed favour not only to Confucianism but also gave protection to Buddhism. He sent his attendant Chang Ts'ung-hsin to I-chow, to arrange for the printing of the Chinese translation of Buddhist

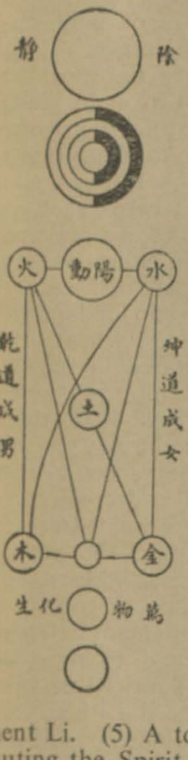
Tripitaka, and it was published in the 8th year of the emperor T'ai-tsung's reign (983 A. D.). It is the first printed edition of the Chinese Tripitaka with an imperial preface.

During the emperor T'ai-tsung's reign between 976-997, there were a large number of Indian Buddhists, who had come to China, such as Danapala, Dharmadeva and T'ien Hsi Tsai, etc., who worked at the Imperial Translation Hall, which was established by the emperor T'ai-tsung of the Sung dynasty. This Hall was located to the west of T'ai Ping Hsin Kuo Temple in Chang-an. There was another Imperial Printing Hall to the east of the Imperial Translation Hall. There were three houses in the Translation Hall. The middle one was used for translation work ; the east house for the purpose of supervision of the translation and the west house for the purpose of revision of translations, making the Chinese style, idiomatic and correct. All the translations of this time were sent to the Imperial Printing Hall to be published. Tien Hsi Tsai received from the emperor T'ai-tsung, the tite **Ming Chiao Ta Shih** or the Great Teacher of Manifestation of Buddha's Doctrines. He died in the 3rd year of the emperor Chin-tsung's reign (1000 A. D.).

During the emperor Chin-tsung's reign, there were Indian Buddhists, Dharmaraksha and Suryayashas who had come to China. Dharmaraksha rendered several Buddhist texts into Chinese such as **Bodhisattva Pitaka**, **Tathagatakintya-guhya-nirdesa** and **Hevagratantra** etc. Suryayashas also translated two Sanskrit books into Chinese which are said to have been composed by Asvaghosha. One is **Guruseva-pancasadgatha** and the other **Dasadushtakarmamarga-Sutra**. There were also two other Indian monks, Chih Chi-hsaing and Tze Hien, who came to China during the emperor Jen-tsung's reign. Tze Hien was a monk of Magadha, who is said to have been a **Kuo Shih** or National Teacher i.e., the teacher of the king of Khitan, the original name of the Liao dynasty in 907-1125, into which latter dynastic name it was changed in 1066 A. D.

During the emperor Hui-tsung's reign, there seem to have been mild anti-Buddhist movement and the emperor himself was more in favour of Taoism than Buddhism. At the time there was a Buddhist monk named Yung-tao, who wrote a protest against the imperial decree for changing of the Buddha's name into **Great Awakening Golden Sage** and he was thereofore banished to Tao-chow. In the following year the emperor Hui-tsung changed his mind and wished to restore Buddhism and ordered Yung-tao to return to the capital and honoured him with the title of **Fa-tao** or the Dharma-path. The anti-Buddhist movement lasted a year only.

Taoist Religion. The Taoist religion had gained great prominence during the latter part of the Han dynasty. During the period of Six Dynasties it developed into a priesthood, a ritual and an iconography ; and at the Sui and T'ang dynasties it became a rival to Buddhism, with which it alternated in popular favour.



There was a great Taoist of the earlier period of the Sung dynasty, named Ch'en T'uan, living on the famous Sacrep Mountain of Hwa Shah in Shensi. He was known to the people as the living immortal. He created a Diagram of the Ultimateless (Wu-Chi Too) on the face of a cliff. It has been included in the book of **Shang-fang Ta-tung Chen-yuan Miao-ching Too** or **Diagrams of the Truly First and My-sterious Classic of the Transcendent Great Cave of the Taoist Canon.** These diagrams, they say, contained of several successive tiers arranged as follows: (1) at the bottom a circle labeled "doorway of the Mysterious Female". (2) Above this another circle, inscribed : "Transmuting the Vital Force soas to Transform it into the Spirit." (3) The next and central portion represented the elements wood and fire on the left side, metal and water on the right, and earth in the centre, all interconnected by lines. It bore the title : "The Five Forces Assembled at the Source." (4) Above this was a circle, made up of inter-locking black and white bands, and entitled : "Taking from K'an to Supplement Li. (5) A topmost circle with the inscription : "Transmuting the Spirit so that it may revert to Vacuity ; Reversion and Return to the Ultimatless." He received from the emperor T'ai-tsung a honourable address as Hsi Yi. During the emperor Chin-tsung's reign, he was honoured by a title as Ch'en T'uan, the Patriarch. It is interesting to note that the emperor Chin-tusng who claimed lineage from Chao Yuan-lang who was the one of the nine Human Sovereigns of our mythological history. He built the Yu Ch'ing Chao Yin Monastery with the portait of Lao-tze installed there. The emperor Hui-tsung was in favour of Taoist religion rather than Buddhism. He called himself the emperor-founder of Taoism and instituted a State Taoist Service and ordered to write a book on

Tâoist history. The great Sung Rationalist Chu Hsi who explained the meaning on the Taoist canon **Ts'an T'ung Ch'i** or **Akianess of the Trio** by the book of **Chou Changs**. This work is traditionally ascribed to Wei Po-yang, a Taoist said to have lived during the second century A. D. **Ts'an T'ung Ch'i** taught us how to develop our **Spiritual Essence**, the **Vital Force** and the **Spirit**, and to acquire immortality.

Agriculture and Industry. Due to increase of population, the Sung authority encouraged the people to increase the agricultural production. The Yangtse Delta was the most rich area of agricultural products. There were two main reasons for the rich products: first, the favourable natural evironment, such as the level terrain which contributed to the formation of vast expanses of arable land, and the Lake T'ai insured an even supply of water. It was recorded that here "each year there are two harvests of rice and eight cultures of silkworms." Secondly it was due to the degree of human efforts spent on improvement which had three aspects. The one was the industriousness of the farmers who were wasting no land, put new areas under cultivation, and planted vegetables, wheat, hemp and beans in addition to rice. The other aspect of effort towards improvements was the attention paid to the selection of rice seed. During the reign of the emperor Chen-tsung (998-1022) twenty **Tan** of drought-resistant were imported by the govern- ment from Annam for seed. The third was the encouragement from the court. The emperor T'ai-tsu issued a decree to give a certain price to those people who could use wasted area for cultivation. The emperor T'ai-tsung instituted the posts of Agricultural Instructors to look after the farmers' works whether they were deligent or not. At the same time irrigation was also highly developed in the south. There are many references to various irrigation canals and resevoirs and to the repair of dikes in the areas of Yangtse Delta, the Peral River valley and Huai river area. It is also worthy of note that there many agricultural books were published, the most famous one of them was the **Chu Lu** or Organge Record, written by Han Yen-chih in 1178, on the subject of citrus culture.

As regards the industry of the Sung era, architecture, printing and porcelain works were famous. There were two capitals of the Sung dynasty, the one was located at Kaifeng called the Eastern Capital and the other at Honan the Western Capital. The palaces and monasteries which were built at the two capitals architecturally success. The emperor Shen-tsung orders to edit a book entitled **Yin Tsao Fa Shih** or the **Grammatic models of Architecture**, is the first detailed book on architecture in any language. The bridge architectonic construction was also developed like the Yan-an Bridge which was built at the time

of emperor T'ai-tsung's e reign, An-chi Bridge in the period of Jen-tsung, and Lo-yang Bridge at Fukien province known to the world.

The block printing made great progress in the technique of engraving, the production of paper and inks, book design and binding. The four great printing centres of the Sung dynasty were Kaifeng, Hangchow, Meishan and Chienyang, which was lso the centre of paper-making industry.

In order to have more economic method of printing, movable-type printing was invented by Pi Shang in the middle of 11th century. This recorded in detail in the book **Meng Chi Pi Tan** written by his contemporary and firend, Shen Kua. Pi Sheng moulded movable types out of clay, set them firmly into metal trays and made prints from them as from a wooden block. The clay tpe faces could be used over and over again for other works until they are out. With this great invention, China launched the art of printing in the modern meaning of the word.

Finally, art craft left us famous potteries of the Sung period. The great pottery-making centres were Ju-chow of Honan, and T'zu-chow, Ting-hsien in Hopei province. After the removal of the Sung capital from Kaifeng to Hangchow, the Ting-hsien potter retired to Ching Te Chen, town of Kiangsi province, where production continued throughout the Ming dynasty and where the Ch'ing epoch again established an imperial manufactory.

Social Welfare Administration. There were two kinds of social welfare administration during the Sung dynasty, the emergency relief and the normal administration. The former usually was of a remporary nature. Whenever there was a catastrophe, be it a flood, drought or fire, the local authority distributed grains and cash from the Ever Normal Granary to the suffering people. The normal social welfare administration was operated among the poor who were unable to maintain themselves. The Charity Home and Relief Clinics were established in every town under the management of an officer called **Chung tien**. In 1104 the emperor approved a memoerial submitted by the Imperial Secretariat to established public cemeteries in all the provinces, so that the unclaimed dead were to be buried. Apart from the above mentioned relief measures, there were others which were carried out. In a year of bad harvest, for example, the government would first distribute grain from Ever Normal Granaries, or the wealthy be asked to contribute money or grain in return for official posts. It is true from what the **Sung History** states that the guiding principle of administration for the Sung dynasty was benevolence. Its endeavors towards relieving the suffering of the poor and helping the unfortunate excelled those of previous dynasties.

(4) The Sung Rationalism

The long and steady propagation of Buddhism among scholars paved the way of a renaissance under the Sung dynasty (960-1,280 A. D.). The common people with characteristic indifference, did not notice how the foreign religion had spread, but a few recognized the superiority of the Indian intellect, especially in metaphysics and methodology. But this recognition of the merits of Buddhism actually became an impules for the disciples of Confucious to rejuvenate Confucianism.

Under the Sung dynasty, Chinese philosophy awoke, refreshed as it were after the long sleep of a thousand years. Buddhism seems to have stirred up the Chinese intellect to respond to new stimuli. It has fed the Chinese mind with new food to digest and assimilate into its system. The result was the rise of the Sung Rationalism or **Li Hsueh** of the Sung dynasty.

It was an attempt to put into orderly form the current beliefs of cultured and educated minds about the universe—to integrate into a consistent whole the philosophical thinking of the age. Chu-hsi was generally recognized as the master of the Sung Rationalism. Chu-hsi was born, on the 15th of the September in the 4th year of Chien-yen period of the emperor Kao-tsung's reign of the Sung dynasty (1,130 A. D.). He received instruction of his father in boyhood for three years, and later on he was at the feet of the eminent scholars Yang Kuei-shan and Lee Yen-ping etc. During one period of his life, he was greatly impressed with both Taoism and Buddhism, and later he turned to what he deemed to be the classical Confucian tradition. He never escaped from the influence of the indigenous faiths. He was intellect which delighted in synthesis and he was gifted with both clarity of thought and an admirable literary style. Though his mind passed the ideas of the predecassors of the school to which he eventually attached himself, and, adding to them and giving to the whole a new interpretation and integration which are the fruits of his own genius; he constructed that system of thought which was to dominate for centuries the cultured minds of China. He died in the 6th year of Ching-yuan period of the emperor Nin-tsung's reign of the Sung dynasty (1,200 A. D.). He was posthumously ennobled as Duke, and in the first year of Shun-yu period of the emperor Li-tsung's reign of the Sung dynasty (1,241 A. D.), had his tablet place in the Confucian temple.

This great thinker Chu-hsi and his predecessors whom he loved to call his masters, formed a group generally known as the "Five Philosophers". Their names, in the order of their

appearance, were Chou Tung-i, the two brothers Cheng-hao, and Cheng-i, their uncle Chang-tsai and Chu-hsi. Chou Tung-i the first of the five philosophers, was born in the first year of Tien-hsi period of the emperor Chin-tsung's reign of the Sung dynasty (1,017 . D.), more than a hundred years before Chu-hsi (1,130 A. D.), the last of the Philosophers, and passed away in the 6th year of Hsi-nin period of the emperor Sheng-tsung's reign of the same dynasty (1,073 A. D.), in his fifty-seventh year. The whole period from the brith of Chou Tung-i to the death of Chu-hsi in 1,200 A.D., covered nearly two centuries. Chou Tung-i's most notable literary works have fortunately been preserved. They are the **T'ai Chi Tu Shuo** or the Diagram of the Supreme Ultimate Explained and the **Yi T'ung Shu** both of which were edited and published after the author's death by his puplis Cheng-hao and Cheng-i. He selected a passage in the **Book of Changes** to elaborate a theory of the universe, the fundamental thesis of which is the twofold assertion of the unity of the Great Source from which all things proceed and the essentially ethical character of that Source. This theory was elaborated in his monograph. In its opening sentence, the One Source to which all things are to traced is described as "Infinite". And also the "Supreme Ultimate" by which the author meant to predicate infinity of the First Cause, not in the bare negative sense of the absence of all limitation, but with the positive connotation of an ethical Being, the absolute truth, immanent in the universe as the source from which all things spring, and at the same time transcending time and space and all material existence. The fuller consideration of the significance of this doctrine must be left for a later time ; but the reader may here be reminded that the great achievement of the Sung School was to rescue the ethical teaching of the Classics from threatened oblivion by bringing it into close relationship with a reasoned theory of the universe which, in comparison with Buddhism, may at least be called kindred philosophy. The achievement goes largely to the credit of Chou Tung-i's doctrine of the Supreme Ultimate.

The close relationship between the ethical teaching or the Sung School and their theory of the universe is strikingly illustrated in **Yi T'ung Shu** or the Complete Interpretation of the Book of Changes. Chou Tung-i first explains what is called the foundation of all good, namely Truth which prevades all nature. It is in fact, another word for the Absolute itself, which the author in his earlier treatise terms the **T'ai Chi** or Supreme Ultimate. This Absolute Truth is the root of all goodness, whether in the saint, or the sage or the noble man. From the consideration of Truth the author passes on to the praise of

Moral Law as manifested in the five cardinal principles of man's moral nature, and cherished in their perfection by the saints.

Of the two brothers Cheng-hao and Cheng-i, the former is generally referred to by his literary name Ming-tao. His family had resided in Chung-shan, but later moved to K'ai-feng and then to Hon-nan. Cheng hao's spiritual endowment surpassed that of other people. From the time when he was fifteen or sixteen, he together with his younger brother, (Cheng-i), listened to Chou Tung-i of Ju-nan discourse upon learning, and, becoming tried of preparing for the civil service examinations, enthusiastically set his mind upon the search of Tao. Yet for almost a decade he drifted among the various schools of thought, and fluctuated between Taoism and Buddhism, before he reverted to the Six Canons of Confucianism for his search, where finally he found Tao.

Cheng-i, Ming-tao's younger brother, was best known by his literary name I-chuan. He was an omnivorous reader whose learning was rooted in sincerity. He took the **Four Books** as his guide, and delved into the six classics of Confucius. Whether active or still, speaking or silent, he always took the Sage (Confucius) as his teacher, and refused to remain idle as long as he failed to attain to him. Thereupon he wrote **Commentaries on the Book of Changes** and the **Annals of Spring and Autumn**, which he transmitted to the world.

The writtings of the two brothers still extant are chiefly in the form of essays and letters. They have been collected and compiled. The most important of them are entitled—**The literary Remains of the Two Chengs ; The Additional Remains of the Two Chengs ; The Collected Writings of Ming-tao ; The Collected Writings of I-chuan; Songs of the Soil from I-chuan** and **The Selected Utterances of the two Chengs.** I-chuan wrote a **Commentry on the Book of Changs** entitled **Chou Yi Chuan** which is often referred to, and seems to have had great infleunce in the development of the doctrines of the Sung Rationalism. Ming-tao does not seem to have produced any large or distinctive work such as Chou Tung-i's **T'ung Shu** or Chang-tsai's **Cheng-meng.** Yet Ming-tao's **Ting Hsing Shu** or **A Treatise on the Steadfast Nature** of which the ideas expressed are in many respects similar to those held by the Zen school of Buddhism. Ming-tao said : "The constancy of Heaven and Earth have no mind. The constancy of the sage lies in the fact that his feeling is in accord with all things, but he himself has no feeling". I-chuan also said : "Heaven and Earth have no mind and yet they completely transform ; the sage-man has a mind and yet is Wu Wei or inactivity." Thus what the Zen school of Budd-

hism spoke of as having no deliberate mind amounted to the sage-man having a mind but having nothing contaminating or enchanting it.

As a matter of fact, Ming-tao had an affinity with both Taoism and the Zen school of Buddhism and was the forerunner of the **Hsin Hsueh** or "Mind doctrine" of the Sung Rationalists. I-chuan laid emphasis on the "Tao" of the Yi Amplifications. He discovered what in western philosophy is called the world of ideas and become leader of the Sung Rationalism.

The fourth of the famous Five Philosophers was Chang-tsai, commonly known as the Master of Heng-chu, the uncle of the two brother Cheng. Chang-tsai styled Tze-hou, was a native of Chang-an. As a youth he delighted in talking military affairs. At his age of twenty-one, he introduced himself through a letter to Fan Chung-yen, who as soon as he saw him realized that he had uncommon ability. By way of warning, Fan Chun-yen then said to him : 'Since the Confucian scholar has morals and institutions in which to find his pleasure, why should he concern himself with military affairs?' And with this he encouraged him to learn the **Doctrine of the Mean**. Chang-tsai read this book, yet found it not wholly satisfactory. He therefore turned his attention to Buddhism and Taoism, into whose theories he delved for several successive years. But he again failed to acquire the desired understanding, so again he turned from them Six Canons of Confucianism....Having discoursed with the two Chengs about the important principles of the Sung Rationalism, he came to acquire self-confidence and said : 'This Truth of ours is self-sufficient. What need, then, to search elsewhere ?' And with this he completely discarded his heterodox learning and accepted orthodoxy....Chang-tsai studied antiquity and vigorously practiced it, becoming the leading teacher among the scholars of Kuan-chung. (A designation for the present Shensi province).

His most important works were the **Cheng Meng** or the *Right Discipline for Youth* and **Hsi Ming** or the *Western Inscriptions*, both preserved for us in the **Hsin Li Ta Chuan** or *A Symposium of the Rationalism.* The **Hsi Ming** is mainly ethical. Its name derived from the fact that its precepts were inscribed on the western wall of his library. In the **Hsi Ming** we find this :

"The Ch'ien i.e., Heaven is called Father, the K'un i.e., Earth is called Mother. (As a man) I am so insignificant that in a muddled kind of way I dwell between them. Therefore in regard to what fills the area which is Heaven and Earth I am part of its body, in regard to what directs the movements

of Heaven and Earth, I am part of its nature. All men are my brothers from the same womb, all things my companions." Also:

"To honour men of great age is to pay due respect to their (i.e. Heaven and Earth's) elders : to be tenderly kind to orphans and the weak is to give due care to their young people. The sages are men who are identified with them (i. e. Heaven and Earth), the worthies are their fine flower." Also :

"To have understanding of their transforming power is to be able to hand down what they do, to plumb the depths of their divinity is to maintain heir purpose." Also :

"Wealth and honour, heavenly grace and favour, may be given to me to enrich my life ; poverty and low estate, grief and sorrow, may be given to you as the discipline require for accomplishment. While I am alive, I serve them obediently ; when I am dead, I am at peace."

Here we are clearly told the attitude that we should take toward the universe and the creatures in it. Our own body is that of the universe, and our individual nature is identical with that of the universe. We should regard the universe as we do our own parents, and serve it in the same manner as we do them. We should furthermore regard all people of the world as our own brothers, and all creatures in it as our own kind.

The Sung Rationalism of the time and those who come after thought very highly of this essay. As Ming-tao said :

"I have the same idea as that expressed in the **Hsi Ming** but it is only Tze-hou i.e., less Heng-chu whose pen has the power to do justice to it."

The final statement in the **Hsi Ming** : "While I am alive, I serve them obediently ; when I am dead, I am at peace," well represents the general attitude of the Sung Rationalists toward the life and death. Its divergence from the view of Buddhism is clearly expressed in the following passage of the **Cheng Meng** :

"The T'ai Hsu(Great Void) cannot but contain of Chi (Ether); this Chi cannot but condense to form all things ; and these things cannot but become dispersed so as to form (once more) the T'ai Hsu. The perpetuation of these movements in a cycle is inevitable. Hence the saint is one who fully understands the course that lies within this cycle, who embodies it in himself without thereby giving it any encumbrance, and who to the highest degree preserves its spirituality. As for those who speak about Nirvana, they mean by this a departure from the universe which leads to no return. . . .Condensed, the Chi forms

my body ; dispersed, it still form my body. With him who understnd that death does not mean destruction, it is possible to talk about the nature."

Again :

"Only after a man has completely developed his nature can he understand that life does not entail gain nor death loss."

Buddhism seeks to break the chain of causation and thus bring life to an end-an aim told by Chang-tsai in the words: "As for those who speak about Nirvana, they mean by this a departure from the universe which leads to no return. Once if we come to know that "condensed, the Chi forms my body ; dispersed it still forms my body." We then arrive at the natural corollary that "life does not entail gain nor death loss". Why, then, we seek to destroy our existence ? We should carry out each day the duties belonging to that day, serene in the consciousness that the coming of death merely means return to that **T'ai Hsu** from which we came. Such is the thought behind Chang-tsai's statement : "While I am alive, I serve them obediently ; when I am dead I am at peace.

The system of the Sung Rationalism only became fully built up under Chu-hsi's influence. He made a clearer distinction between that which transcends shape and that which has shape, Thus he said : "That which transcends shapes being without shape or semblance of shape, is this or that Li. That which has shape and factuality is this or that utensil." In every separated object not only is there Li which makes that object what it is ; with it there is also the **T'ai Chi** or Supreme Ultimate in its entirety. He said : "Every man possesses the one **T'ai Chi** ; every thing possesses the one **T'ai Chi.**" Again :

"The myriad and the one are equally correct ; the small and the great equally have their fixed place.' That is to say, the myriad are the one, and the one is the myriad. In their sum total they constitute the Supreme Ultimate, yet each separate object also contains the Supreme Ultimate."

A continuation of the same passage reads :

"Question : **The Notes to the Chapter on Reason, the Nature, and the Destiny** states : 'For everything, from the most fundamental to the least essential, the reality of the one Reason gains (physical) embodiment by being shared among the myriad things. Therefore each of the myriad things has the one Supreme Ultimate'. If this is so, does it mean that the Supreme Ultimate is split up into parts ?

"Answer : Originally there is only one Supreme Ultimate ; yet each of the myriad things partakes of it, so that each in itself contains the Supreme Ultimate in its entirety. This is like the moon, of which there is but one in the sky, and yet, by scattering (its reflection) upon rivers and lakes, it is to be seen everywhere. But one cannot say from this that the moon itself has been divided."

According to these statements, every object, in addition to its own particular Reason which makes it what it is, also maintains within itself the Supreme Ultimate. This Supreme Ultimate, though thus present within all things, "is not cut up into pieces. It is only like the moon reflecting itself in ten thousand streams." This idea is similar to that of the Avatamsaka School, with its metaphor of "the realm of Indra's net." It also agrees the thought of the Tien-tai School, which holds that each and every thing is the **Tathagatagarbha** or "Storehouse of the Absolute" in its totality, aud has within itself the natures pertaining to all other things.

Contemporary with Chu Hsi, there lived another greater thinker who is important as the real founder of the rival Hsin Hsuen school. This is Lu Chiu-yuan, better known under his literary name as Lu Hsiang-shan. He was a native of Chinhsi, born in the 10th year of Hsao-hsin period of the emperor Kao-tsung's reign (1140 A. D.). He passed the highest of the state examination, that of **Chin shih** in 1172 ; that he then held a series of official appointments ; but he was less interested in politics than in teaching, and devoted much time of his life to the expounding of his philosophical ideas to a large number of pupils. He died in the 3rd year of Hsao-hsi period of the emperor Kuang-tsung's reign of the Sung dynasty (1193).

Lu Hsiang-shan was daring enough to challenge Chu Hsi who was generally recognised as the Master of the orthodox sect of the Sung Rationalism. Chu Hsi and Lu Hsiang-shan are great thinkers in the history of Chinese philosophy, but there is a difference in their way of thinking. Though each of them builds a system, the scope of which embraces the physical world and moral values, the individual and the universe. Chu Hsi's system with all its many-sideness and universality, is marked by an element of cautiousness and considerateness, while Lu Hsiang-shan's is characterized by sharpness and penetration.

When in his youth, Hsiang-shan heard a man repeat some saying of Ch'eng-yi's, "he felt as if he had received an injury." Another time he said to a man : "Why do Yi-chuan's words bear no resemblance to Confucius' and Mencius' words ?" Ano-

ther day, in his reading of ancient books, he encountered the words **Yu and Chou**, on which the commentary stated "The four directions (of the compass) together with above and below, are called **Yu**, and the past, present and future are called **Chou.** Then, with a sudden on rush of great insight, he said "those affairs which are within the universe are those which fall within my duty ; those affairs which fall within my duty are those which are with the universe." Also on one occasion he said : "The universe is my mind, and my mind is the universe." So Hsiang-shan again said : "The universe has never limited and separated itself from man, but it is man who limits and separates himself from the universe." His enlightenment was the same as the Zen school enlightenment. From the time a man is enlightened in this fashion all he need to do is to have faith in himself and let everything else go.

Hsiang-shan took his own method to be one of simplication and Chu Hsi's method to be one of complication. In 1175, following the famous debate between Chu Hsi and Hsiang-shan held at the Goose Lake, Lu wrote a poem in which he said :

> What is simple can end in greatness.
> What is scattered can only float on the surface.
> In order to find the way from the low to the high
> One should distinguish between the true and the false at this moment.

It was not for three years that Chu Hsi wrote a verse in reply to the poem of Lu Hsiang-shang as follows :

> We exchanged views about the study with which we were occupied,
> And went to the depths to discover how new knowledge could be improved.
> What worries me is the question of meditation,
> I doubt that there is a difference if opinion between ancient and modern days.

In 1181, Lu Hsiang-shan called on Chu Hsi, who was at that time governor of Nan-k'ang. During a trip on a nearby lake, Chu Hsi said : "Since the begining of the world there have been water and hills ; but where could the coming together of two such friends as we have been found?"

As we have said, the Sung Rationalism was partly Buddhism, especially of the Zen sect, which so highly esteemed among the educated people of that time. Yet the Chinese people could not

swallow the new nourishment with their eyes closed . They only drew inspiration from Buddhism only in those problems which Confucianism had set up for their intellectual exercise. It may, therefore, properly be said that this period did not really originate any new philosophical thought outside the orbit of ancient Confucianism. While the philosophers of the Ante-Ch'ing period (330 B. C. to 230 B. C.), had felt a strong aversion to being yoked to one set of teachings, the philosophers of the Sung dynasty moved in the old Confucian rut. The new thoughts from India were utilized by them only so far as they supplied a completer interpretation of the Confucian doctrines, which were to their mind irrevocable and infallible. All their new acquisitions, from whatever source, were invariably made use of only for the discovery of something esoteric in the ancient doctrines, and for a fuller analysis or enlargement of them. What was original was this attempt at reinterpretation in a new light.

(5) The Rise of Hsia, Liao. Chin and their Relations with Sung

The important events of the Sung dynasty was the racial wars between Hsia, Liao, Chin and the Sung Court. Liao rose to a powerful position earlier, Chins later and Hsia became superior power in between.

(1) **Hsia Kingdom.** Hsia was also called Hsi Hsia in Chinese. This was a race of Tangut descent, and its early history dates back as far as the glorious days of the great T'ang dynasty. They settled down at Hsia-chow, the modern Kansu province with some adjacent territory in Kokonor and the Desert of Gobi. Their capital was lacated at Hsin-King, present Ninhsia city of Ninhsia province.

It was under the Chieftain Chao Yuan-hao, that Hsi Hsia attained the zenith of power. He was a contemporary of the emperor Jen-tsung of the Sung dynasty, and came to the throne in 1032. He had a standing army of 500,000, driving the Quigurs out of their home. He then occupied the area of Ho-si, consisting of 18 districts, assumed an imperial title, calling himself Emperor of Great Hsia, and began to make incursions into the Sung empire. He gathered a force of 150,000 troops and encroached the territory of the Sung empire. Thus the Sung dynasty was threatened by two formidable foes, the Liao on the North-east, and the Hsi Hsia on North-west. The Chinese garrison at Yen-chow, present Yen-an of Shensi province, was unable to resist the Hsia attack, the Sung emperor Jen-tsung was obliged to make terms, and to agree to pay an annual

subsidy in gold and silver, and a large number quantities of silk and tea. When the emperor Shen-tsung came to the throne, he wished to cripple the power of Hsi Hsia from China. He then ordered one of his generals to take Chu-chow and another to march into the territory between the Yellow river and the Nieh, then in the hands of Tibtans. His aim was to prevent the Tibtans from coming to aid of Hsi Hsia, and in doing so he not only terminated the peace terms made in 1043, but also aroused the hatred of Tangut people. While trouble were brewing in the west, the Liao came forward with a demand for further extension of their territory. Due to the pressure that came from both of Liao and Hsia, the Sung emperor could not realized his ambition for unite China.

(2) **Liao Kingdom.** Liao better known as Khitans, was a race of Tangut descent and a branch of Hsien-pei barbarians. They were settled down in the area of east of Mongolia during the time of unrest of the T'ang epoch. During the Five Dynasties, Khitans gained the allegiance of the Turkish General Shih Chin-T'ang and ceded sixteen districts in North China, the latter Tsin was also to end. When the Sung empire was founded, Khitans continued to grow in power, exending the limits of their kingdom to the Kerulon river on the north, the city of T'an-chow on the Yellow river, the Sea on the east and the Tien Shan Ranges on the west. It was hoped now to secure dominance over China, and accordingly the Mongol name of the kingdom was changed to **Liao Dynasty** in 937, indicating the claim to the Chinese throne. The following are the political institutions and internal situations of the Liao dynasty :—

1. There were five capitals within the territory of the Liao dynasty, *viz.*, Shan Ching at Ling Huang, Tung Ching at Liao Yang, Chung Ching at Ta Chin, Nan Ching at Peking and Hsi Ching at Ta T'ung ; the court was located at Peking. The Central government divided into South Hall and North Hall, the former responsible for the Chinese civil affairs and the latter Liao people themselves. In fact, the administration of the country was under the North Hall dominance.

2. The system of land under the Liao dynasty was divided into two kinds, the one is called Public Land and the other Private Land. The Private land cultivated by the common people will have to pay a certain shares of the products from the land to the government. The public granaries located on the border districts of the territory. The grain was lent to the people if there was a bad harvest happened in the year.

3. Persons whose age was above fifteen and below fifty were employed in the military service for a certain period. The

army commanders had been awarded large regions, where they collected tax from the people, and a little portion was passed on to the Court. The Liao Court divided the army into four catagories namely Palace Army, Tribal Army, City Army and State army.

4. As regards education, the Liao dynasty was very backward. There was one imperial university at Shah Ching (Peking) and an Academy at Nan Ching. There were very few schools in the districts. Their civil examination system was not different from that of the T'ang dynasty.

Chin Kingdom. To the north of the Khitans lived a tribe known as Chins or Nu-chen Tartars. Originally they had been submissive to the Khitan Chieftain Apaoki, but as the Khitan declined in strength, the Chieftain of Chins named Akuta defeated the Khitans in 1125 and he took the title Grand Khan or Emperor. As they lived in the Aisin valley, (present Manchuria) and therefore they called their dynasty the Chin means gold in Chinese, Aisin in Khitan language. They made Hui-ning as capital. In 111 A. D., the emperor Hui-tsung made an alliance with the Chin in order to drive away the Khitan, and recapture the lost territory. The Khitans were defeated, but the Chins seized the territory. Hui-tsung thereupon sought an alliance with the defeated Khitans to drive out the Chins, but the Khitans were overthrown, and the Chins then turned their troops against the Sung Emperor. They entered the Sung Capital-Kai-feng and Hui-tsung fled to Nanking. Thereafter the Chins became a powerful kingdom in the north. I gave their political and cultural condtions as below:—

1. The governmental structure was very simple in the early period of the Chin kingdom, every officer was called as Pei Lut. When the Liao King Hsi-tsung came to the throne, he adopted the administrative system of the Sung court and gave up their original civil administrative system. The supreme organ of administration was the **Shan Shu** or Chief Imperial Secretariat, under which there various Hall, Departments, Divisions, Boards, and Bureaus etc., to deal with civil affairs.

2. The system of land under the Chin kingdom was divided into Official land and private land ; the famers who cultivated the Official lands had to pay rent of the land ; those who cultivated private land had to pay tax to the government. Lands belonging to institutions were exempted.

3. All the young men had to join the army for a certain period. People working as famers and hunters in times of peace had to be soldiers or were required to made contribution for the support of the army in times of war.

4. The system of education of the Chin kingdom, had adopted from the Sung. Hui Ning the then capital of the Chins, was also the centre of education. There was an Imperial Nu-chen University located at Hui Ning. There were many institutions established at all districts for learning of Nu-chen literature. Yuan Hao-wen, the great historian of the Chin kingdom, who wrote the book **Yen Shih T'ing** or **A Pavilion of Fictitius Historical Romances**, collected the words and activities of the high officers of the Chin kingdom, which formed the sources of the scholars of the Yuan dynasty to write the **History of Chins**.

After Hui-tsung fled to Nanking, he abdicated in favour of his so Ch'in-tsung (1127 A. D.). The Chins ravaged a wide extent of the country, went home laden with loot, came back in the winter, besieged the capital, to which Hui-tsung had returned, and carried him off along with emperor Ch'in-tsung, into a captivity from which both father and son never retuned. A ninth son of Hui-tsung suceeded as Kao-tsung (1127-1163 A. D.). Driven to the south of the Yangtze river, he fled to Yang-chow, and then to Chin-kiang, Lin-an (present Han-chow of Chekiang province), Wen-chow, and again back to Lin an, there formed the Southern part of the Kingdom of the Sung dynasty all China was for 150 years divided, the north was ruled by the Chins, the South by Chinese. At that time, there were many able statesmen like Lee Kang, Chao Tin and good generals ike Tsung Tse, Han Shih-chung etc., among themYo Fei was the most famous. He won many victories over the Chins but was finally accused by the traitor Ch'in Kuei, and thrown into prison and done away with. His tomb may be seen near the Western Lake of Han-chow. Before the tomb are the images in iron of the Ch'in Kuei and his wife kneeling abjectly. There was an epigram engraved upon it :—

How fortunate you are, blue hills,
To keep the bones of the loyal ;
But you, iron, what wrong you are,
That you should carve the image of a traitor ?

When the emperor Hsiao-tsung came to the throne, (1163-1190) he appointed the great statesman Chang Chun as Chief Councillor to the government and gave him the great task to administer the civil affairs of Yang-tze and Huai rivers' areas. Moreover Chang Chun was planing to recapture the northern China. It failed due to the fact that not only the Southern Sung's defence was weak but the king Shin-tsung, of the Chin kingdom was also an able ruler. There was a period of thirty

years of peace between the suoth and the north during reigns of Hsiao-tsung and Shih-tsung respectively. Kuang-tsung (1190-1195) was dominated by his queen ; bcause he was attracted by a concubine who brought him his wash-bowl, she next day sent him a eunuch with a saver on which were the severed hands of the unfortunate woman. Her intervention in state affairs brought about his abdication. His son of 27 years old reigned as Ning-tsung (1195-1225). At this time Han T'o-chiu was appointed prime mnister, and there was disturbance again. Han T'o-chiu and his party-men looked upon the great Neo-Confucianist Chu-hsi as a traitorous scholars and put his people about 59 to prison. When Li-stung (1225-1265) came to the throne, he laid emphasis the learning and propagating the Confucianism. The emperor Li-tsung used to pay a visit at imperial university and worshiped the image of Confucius. Unfortunately he appointed Chia Ssu-tao, a man of the lower birth, as prime minister. Chia drafted a reform law which laid down the proposal that the State funds should be applied to the purchase of land in the possession of the greater gentry over and above a fixed maximum. This brought the gentry's hatred upon the court and they now openly formed hands with the approaching Mongols, so hastening the final collapse of the Sung empire.

After the emperor Li-tsung's death, Tu-stung came to the throne, entered into an alliance with the Mongol chief. He was led to take this step by his inveterate hatred of his old foes, the Chins, and he hailed with joy this opportunity of helping to bring about their overthrow. It was true that the Chins had overthrown and the Sung also followed. In 1276, Hanchow, the capital of the Southern Sung dynasty fell to the Mongol army, and the young emperor Kung Ti was sent prisoner to Cambulue. The brother of Kung Ti, Tung-tsung escape to Fuchow, and there set up the capital of the tottering dynasty and Wen Tien-hsiang was appointed Prime Minister. At the same year the Mongol troops crossed the Yangtze river and arrived at Kiangsi and Wen Tienhsiang was made a prisoner. He managed to escape and went by sea to Wenchow in Chekiang province, but shortly afterwards, in renewed fighting in Kiangsi, he was defeated and again taken prisoner. This time he was sent to Peking, and because he persisted in his refusal to surrender he was put to death at the age of forty-seven.

In the dressed-band of Wen Tien-hsiang was found his testament, which rans as follows:

"According to Confucius, a resolute and virtuous man will not seek to live at the expense of injuring **Jen** (fellow-feeling). He will prefer to sacrifice his life to keep this **Jen** intact. Men-

THE CHINESE DYNASTIES

Name of Dynasty	*Began*	*Ended*	*Capital*
Hsia ..	.. 2205 B.C.	1766 B.C.	Yang-hsian
Shang . ..	.. 1766 B.C.	1122 B.C.	Poh
Chou ..	.. 1122 B.C.	256 B.C.	Loh-yih
Ch'un Ch'iu period	.. 722—481 B.C.		
Warring States period	403—221 B. C.		
Ch'in ..	.. 256 B.C.	206 B.C.	Hsien-yang
Western Han ..	.. 206 B.C.	24 A.D.	Chang-an
Eastern Han ..	.. 25 A.D.	220 A.D.	Lo-yang
Three Kingdoms	..		
Shu Han ..	.. 221 A.D.	263 A.D.	Ch'eng-tu
Wei ..	.. 220 A.D.	265 A.D.	Lo-yang
Wu ..	.. 220 A.D.	280 A.D.	Chien-yeh
Western Tsin ..	.. 265 A.D.	317 A.D.	Lo-yang
Former Liang	.. 302 A.D.	376 A.D.	Ku-tsan
Eastern Tsin ..	.. 317 A.D.	420 A.D.	Chien-k'ang
Former Ch'in	.. 350 A.D.	394 A.D.	Chang-an
Latter Ch'in ..	.. 384 A.D.	417 A.D.	Chang-an
Westeran Ch'in	.. 385 A.D.	431 A.D.	Yuan-chwan
Northern Liang	.. 397 A.D.	439 A.D.	Ku-tsan
Southern and Northern Dynasties ..	..		
Southern Dynasties	..		
Liu Sung ..	.. 420 A.D.	479 A.D.	Chien-yeh
Ch'i ..	.. 479 A.D.	502 A.D.	Chien-yeh
Liang ..	.. 502 A.D.	557 A.D.	Chien-yeh
Chen ..	.. 557 A.D.	589 A.D.	Chien-yeh
Northern Dynasties	..		
Northern Wei	.. 386 A.D.	534 A.D.	Lo-yang
Western Wei ..	.. 535 A.D.	557 A.D.	Chang-an
Eastern Wei ..	.. 534 A.D.	550 A.D.	Yeh
Northern Ch'i	.. 550 A.D.	577 A.D.	Yeh
Northern Chou	.. 557 A.D.	581 A.D.	Chang-an
Sui ..	.. 590 A.D.	617 A.D.	Chang-an
T'ang ..	.. 618 A.D.	906 A.D.	Chang-an
Five Dynasties	.. 907 A.D.	959 A.D.	
Northern Sung	.. 960 A.D.	1126 A.D.	Pien-liang
Southern Sung	.. 1127 A.D.	1279 A.D.	Ling-an
Yuan (Mongol)	.. 1280 A.D.	1367 A.D.	Yen
Ming ..	.. 1368 A.D.	1643 A.D.	Peking
Ching (Manchu)	.. 1644 A.D.	1911 A.D.	Peking
The Republic ..	.. 1912 A.D.	Hitherto	Taipeh